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# Manual

FOR

## SENIOR CLASSES

1915-1916

Subject:  
CONDITIONS OF SUCCESS

Published by the  
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**MANUAL**  
**For Senior Classes**  
**1915-16**

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**SUBJECT:**  
**CONDITIONS OF SUCCESS**

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Published by  
**THE GENERAL BOARD OF Y. M. M. I. A.**  
Salt Lake City, Utah

**No. 19**

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# **Introduction**

## **Suggestions to Class Leaders**

You are among the most important officers in the M. I. A. work. Whether the class work—and this is the nucleus about which all the other activities are grouped—is a success or failure, depends largely upon you. As you glance over the Manual, you will notice that the arrangement of material is a little different from former manuals. The questions and problems are scattered through the lesson so that they may be discussed along with the subject matter to which they are related. The answers and solutions are not evident at a glance, but require careful thinking, using life's experience as a guide. Some additional reading will be required, in some instances, as the facts of history to which the reader is referred will perhaps be unfamiliar to some of the young men. To assist the teacher, an asterisk has been placed at such places where this might occur.

It is not an uncommon practice in assigning lessons to say, "John, you will take the lesson from the beginning to line 4, page 2; Henry, kindly take from there to the middle of page 4; and Richard, you finish the lesson." John, Henry, and Richard each makes a pencil mark in his Manual, and during the preliminary program of the next meeting hastily glances over his part and then presents it to the meeting, reading from the Manual most of the time. At the conclusion of each presentation, the class leader asks if there are any questions. A few members who have been asleep begin to arouse themselves, but before they are fully awake, he remarks:

"If there is no further discussion, we proceed to the next topic." Often the class leader has not even read the lesson which he is assigning.

By such procedure, the members will get more benefit than by not attending meeting at all, but by a little thought and energetic work, one may get very much better results. Do not be afraid to spend an hour or two each week to become thoroughly familiar with the subject matter, and to be able to make intelligent assignments.

It is desirable that the class leader or his assistant should lead in the discussion of the problems and questions. Assume the attitude that it is taken for granted that all the members

have read at least what is in the Manual. Of course, this might not be true at first, but make the discussions so interesting and vital to their lives that they are eager to read it. One way to accomplish this is to encourage the formulation of original problems and questions. Then make assignments of definite problems rather than a definite number of lines or pages to two or three individual members. Always make it possible for them to get additional material to that which is given in the Manual. They will then have something different from that which all the rest of the members have read, and will take a much greater interest in being well prepared.

Wherever an asterisk appears, there is a chance for an individual assignment.

Sometimes the problems may be put in the form of a question for debate. It would stimulate interest if a champion for each side were appointed, the week before the question was to be discussed, and each allowed three or four minutes before the question is turned over to the rest of the members. However, a word of warning here is necessary. Do not allow prolonged, useless discussion. A wise class leader can always tell when the class has got out of a discussion all that was intended by the author.

To illustrate the method of making assignments, consider the statement in lesson II:

"Compare the self-restraint of Joseph, son of Jacob, with the lack of self-restraint of David, son of Jesse."

Ask some member to become familiar with the lives of these two men, particularly with the two events referred to in this problem. Also in another place in this lesson at the conclusion of a paragraph is asked, "Who is the man? Where is the composition?" Here is a splendid opportunity to become familiar with the principal events in the life of one of the leaders of our Church, as well as with one of his best literary productions. It would make a good individual assignment.

And so in each lesson you will find an opportunity to make special assignments which will require more than the mere reading of the Manual. The subject matter is so arranged that it will make all the members who read, think seriously and reflect upon their own experiences in life. Consequently new problems and questions will present themselves, and for this reason a note book should be in the hands of the student upon which may be written questions or topics which the members may bring up for discussions. Above all, use the scout motto, "Be Prepared."



# What is Success?

## A SYMPOSIUM.

In preparing this manual, the Committee on Class Study, through its chairman, Dr. George H. Brimhall, solicited a number of leading people to define success, or to say what it means to them. Many of them kindly answered the request, for which the Y. M. M. I. A. returns sincere thanks. The following definitions are selected from the writings which came to hand:

"A certain ancient worthy was eminently successful as a shepherd, a soldier, a great leader and a king, but in his human weakness he wrecked his honor and lost his throne and his kingly glory. "Another more ancient worthy who resolutely resisted a like temptation to sin, at the cost of humiliation and imprisonment became greater and even mightier than any king. One made a sorrowful failure, the other a supreme success.

"A great author once said: 'God will estimate success one day.' He will render the final decision upon all men as to their success or failure. Men may succeed as kings or rulers, as statesmen or craftsmen, but if they succeed not in gaining eternal life, they certainly will not be successful in obtaining 'The Greatest Gift of God.'"—JOSEPH F. SMITH, President of the Church of Jesus Christ of Latter-day Saints.

"Let your object be the Kingdom of God and his righteousness. Know thyself, and then choose your life work. Pursue this on firmly fixed principles. Be diligent and industrious. Time is precious: use it well. Treat all with charity and loving kindness. By this course you will reach your goal, and this is true success."—ANTHON H. LUND, of the First Presidency of the Church.

"Success means achievement and attainment. It implies action, energy, patience, persistence, perseverance. It is the goal of faith, hope, and effort, the hill-top of a weary way, the consummation of a plan, the winning of a mental, physical, or financial struggle. It is often the outcome of repeated failures, from which we learn how to reach it; then it is a crown of radiant glory."—CHAS. W. PENROSE, of the First Presidency of the Church.

“Spiritual success comes from serving God in all things. Being just, true, and charitable to all men. Material success comes from industry, frugality, and careful, wise saving and investment out of every resource every day. At least one-tenth of every dollar must be saved and safely invested; more is better.”—FRANCIS M. LYMAN, President of the Quorum of Twelve Apostles.

“One who is devoted to acquiring a knowledge of truth, and lives up to true ideals will be a benefactor to his race, and his life will be a success.”—GEO. ALBERT SMITH, of the Quorum of Twelve Apostles.

“No single condition assures success. Faith, integrity, industry, and economy make it complete. Faith develops spirituality, a pre-requisite to success; integrity, devotion to duty and the voice of conscience; industry brings prosperity; economy, assurance that we shall never want. Without any one of these there will be something lacking; combined, success is assured.”—A. W. IVINS, of the Quorum of Twelve Apostles.

“We are gods in embryo. Not until we have become gods in verity will we have attained success in its fullest sense.”—GEO. F. RICHARDS, of the Quorum of Twelve Apostles.

“Success is a process, and consists in good, hard work. It must be fixed in one’s soul, day after day, and over and over again, and then doggedly one must go back to it; and ask ones self, what is it I really want?”—J. G. KIMBALL, of the First Council of Seventy.

“That human life is most successful which conforms, alike in its purposes and its actions, to the general scheme of things. Stated more concretely, success in life consists in each individual’s submitting his life to law; and for us Christian men, the formula of this life principle is the prayer of the Christ: ‘Not my will, O Lord, but thy will be done’.”—B. H. ROBERTS, of the First Council of Seventy.

“Success to me means, in the main, a constant gaining in the ability to manage one’s self, a continual increase of ability to serve one’s fellows, and the maintaining of good standing before the Lord. These three things constitute a progressive ‘making good’.”—GEO. H. BRIMHALL, President of the Brigham Young University.

"To understand the coherence of the past, present, and future, and thereby the meaning of life; to train our faculties for high service in any honest endeavor; to educate the will so that the work we find may be done well and contentedly; to love and serve our fellow man; and to increase in all these things daily—that is success."—J. A. WIDTSOE, President of the Utah State Agricultural College.

"This is success: To realize fully our highest possibilities in the development of power, in the direction of that power, in the appreciation of noble enjoyments, in the self-mastery which means efficient living, and in the saturation of ourselves with that spirit of human service which links man with God in promoting the welfare of the race."—E. G. GOWANS, State Superintendent of Public Instruction, Utah.

"I am sorry that I cannot do more in reply to your request than to say that success is of value when it is the result of directed effort and has the approval of one's colleagues."—A. A. MICHELSON.

"Success means, to my thinking, the consciousness of having used, to the best advantage and for the highest purposes, all the abilities and talents with which we were endowed by the Lord of Heaven when we came into this incarnation."—ELLA WHEELER WILCOX, Poet and Author.

"In reply to your letter of the 14th instant, success to me means the achievement of something of benefit to others as well as to the individual. And it should be recognized that even if success is not attained, the result of the effort to attain it is important—to deserve success is second in importance only to achieving it."—GEORGE W. GOETHALS, Builder of the Panama Canal.

"To your question, What is success? I reply in the words of Jesus, 'Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.' Success consists in rendering service to the world. The way for any individual to be great is to render the best service which he, with his temperament, education, and position, can render to the community and the age in which he lives."—LYMAN ABBOTT, Editor of *The Outlook*.

"I used to say that 'success in life meant doing what you want to do, and being paid for it.' Putting this in a little different lan-

guage, I should say that the man is successful who is able to devote his life to something in which he believes and which he enjoys, and which is sufficiently appreciated by the community so that he will not have to earn his living by something else.”—DAVID STARR JORDAN, of the Leland Stanford University.

“Success in its broadest sense means the accomplishment of the noble, uplifting, beautiful, humanitarian things of life; accomplishments that not only bring the actor, but mankind, nearer to the teachings of the Master. In order for one to be successful in life he should be physically strong, and must be mentally and morally clean, love his work, and love to achieve results. Success is not accomplished without honesty, loyalty, prudence, steadfastness, dependability, and a courageous heart. He who would win success must be intelligent, possess ability to learn and understand, be blessed with judgment, memory, observation, and reason.”—REED SMOOT, U. S. Senator from Utah.

“To me, success means the largest influence with my own children, also with other children, directly and indirectly. No success is to be conditioned merely upon what one achieves, nor upon what one is. Projected efficiency is the only test of success.

“Hambletonius of twenty years ago never trotted a mile in 2:40, but 15,000 colts with his blood in their veins have trotted it in less than 2:30, and one hundred fifty-nine out of one hundred eighty horses that have trotted in 2:10, or less, have his blood in their veins. A horse is never judged primarily by his own speed, but by the speed of his colts.

“This is often ignored by men seeking fame, or success, which accounts for many weakling sons of successful(?) men.

“Seventy per cent success with eighty per cent success of one’s six children to leave behind is above ninety per cent success and thirty per cent achievement of one’s own children.

“This is the test of a teacher, of a college or of a church.”—A. E. WINSHIP, Educator and Editor *Journal of Education*.

“I am sure I do not know how to answer your question, for success is purely a relative term. When one looks at the conditions of work under which so many thousands of people daily labor; when one sees so much privation and misery and unsatisfied longing; when one understands something of the possibilities of human life and sees the present limitations and restrictions, it seems that there is so much yet to be accomplished that the labor movement has only made a beginning of the work that must extend through the centuries yet to come.

"And yet, it is gratifying to look at the other side and know that some real progress has been made. The gratification is not a personal gratification—it is simply because of my intense desire to do something for the people who bear the world's burdens.

"After all, what men call success does not matter. The only thing that counts, as one sometimes catches glimpses of eternity, is whether or not one has done real, genuine work that counts for betterment of human life. My life has been so crowded with work that involved the daily needs of human workers that I have not had time to think of success or whether I have attained success. I only know one thing—a consuming desire that men shall be free, that they shall have opportunities to live the best, noblest and most complete lives possible.

"Perhaps these reflections of mine are not what you want, but if they are of any value to you in your work, I shall be glad."  
—SAMUEL GOMPERS, President American Federation of Labor, Washington, D. C.

"I am a little doubtful of my ability to express just precisely what the measure of success I have achieved really means to me. However, first and foremost, the word success is not synonymous with dollars, which, alas! is too often the meaning of this word among us. I mean by this that while I have made money, I have not been primarily interested in this as a measure of success. Rather, I mean that success comes to a man or woman who, with a definite ideal of something worthy, consecrates his life to the carrying out of this ideal, and which may, from the world's point of view, often seem like failure. I can honestly say that the greatest pleasure I have experienced, is when I have been able to make life a little more easy for those to whom I owe the most. To the young man or woman who is desirous of achieving success I would first say, be kindly and human, for as Marcus Aurelius says, 'nothing can hurt a good man, be he living or dead.' Success of any kind can be of no value, if it means that it was achieved at the expense of someone else. My idea of success is that one has found something in life that he or she enjoys doing more than any other one thing else, and is fortunate in being able to do this one thing even if it only means a simple livelihood. I believe that a man who is doing the thing he most enjoys will do that thing better than anything else, and my advice to any young person would be to find out if possible what he most enjoys. With my case it happened to be art, and the world has been good enough to allow me to do the thing I most liked. There are all kinds and conditions of success, but to be a simple, kindly, helpful, and human individual, with charity for all, is the most difficult, and hence the best."—CYRUS E. DALLIN, Sculptor.



"I shall be very glad if I can be of any service to your members. My motto has been '*Inveniat viam aut faciat*' (freely, 'Find a way, or make one.') I consider persistence and preparedness the essentials of success. Preparedness to seize an opportunity, preparedness to meet every contingency that can be thought of. I enclose some remarks of mine of some years ago, and a recent clipping from the *New York Times*.

"I have the pride of feeling that my opportunity was neither thrust upon me nor came to me by luck, but that I made my opportunity and utilized it, in spite of every obstacle the Arctic regions could present.

"The other is that throughout whatever span of life may be left to me, I can know that I have stood the test, that I have won out, that I have made good.

"When at times the raising of the necessary money for another expedition seemed hopeless, I hugged my dream to myself and said, 'I shall find the money. I shall go north again.'

"In those blue hours when stopped by insuperable obstacles, short of the absolute goal for which I was striving, I have faced the stern necessity of turning back, returning home and starting over again, with all the contingencies and uncertainties of an added year or two, I hugged my dream to myself and said, "I shall come back and do it yet."

"In the black moments of absolutely hopeless obstacles, of supreme physical discomfort, of threatened catastrophe, I hugged my dream to myself and said "This is but for the moment. I shall win out yet."

"Were I a ragged beggar in the streets today, without a friend in the world, I could hug my dream to myself and feed and warm and clothe myself with the thought, "I have made good."—From Commencement Address, Troy Polytechnic.

—ROBERT E. PEARY, Rear Admiral U. S. Navy, and Discoverer of the North Pole.

"In answer to your request I take pleasure in sending you a statement for the manual of the Young Men's Mutual Improvement Association on 'The Conditions of Success.' Some time ago, in speaking to our student body on success, I said, among other things, the following:

"The exceptional individual is one who thinks out carefully what he wants to do, plans way ahead and then, after deciding what he wants to do, sticks to it until he makes a success of it. He is not always changing—this kind of work today and another kind of employment tomorrow; interested in this kind of thing next week, something else the next week after that, living here one month, somewhere else another month.

"The leader, the exceptional person, is never satisfied with the old way of doing things. No matter what it is, if it is washing dishes, sweeping a floor, cooking, ironing, working on the

farm, in the garden, or teaching school, no matter what it is, the exceptional man or woman is never satisfied with present methods, but is looking out for new and better ways of doing his work. He or she is always anxious to meet and talk with a person who is supposed to know most about that kind of service, is always reading every book, every magazine, every newspaper, that he or she can put hands upon—anything that will give him or her a suggestion concerning a new idea, concerning a new method that can be employed in furthering that work. That person becomes the exceptional individual by not being satisfied with old methods.

"If you will give heed here and hereafter constantly to all these little suggestions, you will not be the failure in life, you will not be the average person in life, but you will be the exceptional individual."—BOOKER T. WASHINGTON, Principal, The Tuskegee Normal and Industrial Institute, Alabama.

"Everybody is seeking success, but too many are trying to make a living instead of a life. Success does not consist in what you get out of life, but what you put into it.

"Success is not reckoned by what you have gained that you may lose, but what you have gained that you cannot lose. A man is rich or poverty-stricken, not according to what he has, but according to what he is; not what does his estate amount to, but what does he amount to. All some men have is money. All they are fit for is to help make up a crowd and help the census taker to count one more in giving the population. Some men are false alarms, excess baggage, and four-flushers; they are mere ciphers in the world.

"Many a conceited young man is at the bottom of the ladder because he would not take the little place offered. Someone asked Geo. Peabody, 'How did you find your job?' He replied, 'The job found me.' The first step to success is ability to see and improve an opportunity. It pays to be able to do something everybody can't do; so dust off your ambitions, put a whetstone to your determination, and sharpen it up. If you have lost your nerve, take a dose of grit; put sand on the track and cement in your backbone. The fellow who goes through life playing second fiddle will never lead the orchestra.

"Don't swallow a potato bug, then take paris green to kill the bug.

"War against everything that will destroy you and enslave you. You can break a thread, but a rope will hang you. In the words of John B. Gough, 'Young man, keep your record clean.'

"Be neat in your attire. Be courteous and polite to all. Be

honest and pure in your motives. Be slow to anger, quick to forgive.

"Young man, above all, be a Christian! Nothing lasts so long, nothing wears so well, nothing is such a great asset. If I positively knew there was no future and that death ended all, I would still live the Christian life for the joy and peace of this life.

"If any little word of mine  
Can make a life the brighter,  
If any little song of mine  
Can make a heart the lighter,  
God help me speak that little word  
And do my bit of singing,  
And drop them down in some lonely dale,  
And set the echoes ringing."

—W. N. [BILLY] SUNDAY, Evangelist and Temperance Advocate.

"Success means to me that degree of physical, mental, and spiritual development which will enable one to render to his fellow man, and to his God, the greatest possible service."—JOSEPH R. MURDOCK, Manager Provo Reservoir Company.

"Success cannot be an individual, it must be a collective affair. No man can truly achieve success whose vision encompasses self alone; therefore, the wider our scope of sympathy is extended and service rendered, the greater is our measure of success."—JESSE KNIGHT, Capitalist.

"Success is the achievement of a worthy purpose by honorable means. It is measured by the good accomplished and by the place attained in public esteem. It depends on habits of sobriety, morality, punctuality, perseverance and industry. It requires sound judgment in the selection of associates and loyalty to true ideals, to ambitions, to friends and country."—SIMON BAMBERGER, Financier.

"Success, popularly defined, embraces the achievements of luck, pluck, genius or selfishness. Properly defined, success is the reward of honest effort, along legitimate lines, to accomplish a worthy purpose which, while valuable or gratifying to the doer, is also encouraging to morality and useful to mankind. Otherwise, it is *failure*."—B. F. GRANT, Chief of Police, Salt Lake City.

"What a failure must be mine in attempting to define suc-

cess in less than fifty words—or at all. Success! is it money? The money of the Astors will not prevent John Jacob from standing naked in the presence of the Judge. Earthly distinctions? No, these are but “inch-high.” Things accomplished? Not necessarily; success is often a miserable sham, and failure a real triumph. If one is a lawyer or a doctor, must he become a Root or a Mayo to achieve success? Such heights are possible to the very few. What then? It is to do your full duty to your neighbor in all that the word implies, however puny your effort, and it must follow as the night the day, thou canst not then be false to thine own self or to God whose child thou art—and herein lies Success.—ANON.

“In an analysis of the elements of success I place first, work. No lazy man will ever meet with success in the true significance of that term. God has set a price on everything that is worth having, and there is no way whereby he can be defrauded.

“I place second, motive: the desire to render service to our fellow man is the thing which gives dignity and nobility to all our efforts. Simply to be able to make money is not success. Emerson says, “God takes out of a man’s soul what he puts into his coffers.” We often see men build up large reserves in the bank, and at the same time allow their souls to shrivel up and their motives to become sordid and mean. I do not consider such men successful.

“I would place as the third factor thorough preparation for our life’s work. We love to do the thing we know how to do. The word ‘drudgery’ would go out of our vocabulary, if all our vocations were illuminated with what science could bestow upon them. Irksomeness is born of ignorance, and the man who works muscles without brains will always be a slave.

“To summarize, I would consider the man a success who devotes himself to his profession, and works with a high humanitarian motive; who builds up a healthful reserve by frugality and fair dealing; who loses no opportunity to prepare himself for more and better service, and who, withal, develops that optimistic outlook on the world which sees good motives in the lives of others, and delights in the eternal fitness of things.”—GEO. W. MIDDLETON, M. D.

“Success: to learn what is best in religious, moral, intellectual, physical and financial righteousness; and to do one’s best to live that knowledge into daily action.”—EDWARD H. ANDERSON, Editor, IMPROVEMENT ERA.

whom he is able to provide; is honored by his associates, and respected by his enemies.”—GEORGE J. CANNON, General Secretary H. J. Grant & Co., Fire Insurance.

“‘As man is, God once was; as God is, man may become.’ The progress man makes, morally, physically, intellectually, spiritually, towards this possible goal, constitutes his success for the day, for the year, for his life.”—DR. JOHN H. TAYLOR, Scout Commissioner.

“To know the truth, to love the truth, to *live* the truth, and experience the joy of it all. A healthy body, a pure heart, a clear mind, a faith in God: all these uniting in working out the Divine will of the Father is success.”—OSCAR A. KIRKHAM, Field Secretary Y. M. M. I. A.

“According to Jesus, the greatest Teacher, to lose one’s soul is failure; to save it is true success. He said: ‘What is a man profited, if he shall gain the whole world and lose his own soul?’ My definition of success, therefore, is: To secure the salvation of the soul.”—THOMAS HULL, formerly U. S. Surveyor-General.

“Success is that high degree of character-development—physical, mental, moral and spiritual—which gives one the power to receive a full measure of joy through the efficient and cheerful performance of one’s duty, in the spirit of love, faith, and reverence towards one’s self, family, neighbors, and God.”—R. W. EARDLEY, Secretary Chamber of Commerce, Salt Lake City.

“Success is the achievement of an aim, the accomplishment of a purpose. Some successes might even be base, but away with all such. The higher the aim or purpose, the more satisfactory and lasting the success. It follows, then, that without a high or true aim or purpose, there can be no true success.”—LEWIS T. CANNON, Architect.

“I am not sure that what I regard as a successful life will be of use in the Manual, as I do not measure success in dollars and cents nor in the accomplishment of a purpose, for both may be unworthy. To me, he is most successful who comes nearest to loving his neighbor as himself. In other words, he who does most for the good of others and the uplift of his fellows.”—MORONI SNOW, General Secretary, Y. M. M. I. A.

“The attainment of one’s desires, whether for knowledge or



worldly goods, or position or what not, without sacrifice or compromise of highest principles and ideals. The nobler the desires, the nobler the success in their attainment. That which is secured at the sacrifice of principle is bought so dearly that the transaction nets one failure instead of success.”—BENJAMIN GODDARD, Manager Bureau of Information, Salt Lake City.

“It would seem at first that one who is already recognized as successful were better chosen to define ‘success’ than he that is yet involved in the struggle for it. But I am not so sure of this. Do we really go to such for our answer? Think of any man in any of life’s activities who has reached the summit of the hill of his ambition. Is he the man we shall approach and demand an answer to, ‘What is success?’ I believe I should seek a less accomplished and humbler informer with greater confidence—one still going who would perhaps reply and say: ‘Success is to be going on the right road; come along’.”—JUNIUS F. WELLS, original organizer of the Y. M. M. I. A.

“Success lies in service.”—ARTHUR WELLING, Supt. Y. M. M. I. A., Cottonwood Stake.

“A condition wherein one seeks, fulfills, and loves responsibility.”—CHARLES H. NORBERG, Superintendent Granite Stake, Utah.

“Success is certain honor that comes to an individual who has succeeded in any given line of right.”—JAMES M. THOMAS, Superintendent Ogden Stake Y. M. M. I. A.

“Success is the power to hold your own trenches, and advance on the enemy, no matter what it may be.”—WM. S. RAWLINGS, Superintendent Salt Lake Stake, Utah.

“Success is that condition in life, in which a man measures up to the highest laws of his existence.”—JAS. BROWN, JR., Superintendent Woodruff Stake, Wyoming.

“Success is the directing of energy and enthusiasm for a length of time sufficient to complete a well-planned undertaking.”—GEO. E. FINLINSON, Superintendent Deseret Stake, Utah.

“A man who has developed a keen appreciation of his neighbors’ rights and his own obligations, faith in humanity and a real

love for his life's work, I consider to be the acme of success."—J. C. LARSEN, JR., Superintendent Benson Stake.

"The fullest development of all that is good in man, and the reducing of all his evil tendencies to a minimum, so that when he retrospects the past there will be no vain regrets over neglected opportunities for improvement, is success."—FRED WEBB, St. Joseph Stake, Arizona.

"Success is the adaptation of the powers inherited at birth, and later acquired, so as to develop and conserve the products of life's labor for the general best good in this world, and for the greatest usefulness in a life hereafter."—GEORGE H. CROSBY, JR., Superintendent Y. M. M. I. A., St. Johns, Ariz.

"Success is progress towards true ideals. Ideals are illusive, as they are approached they move onward, ever leaving a gap between them and the pursuer. That nation or individual is achieving success which is approaching its highest ideals."—CLARENCE E. SMITH, Superintendent Bear River Stake, Utah.

"Success: (a) Subjective—(1) The development of one's ability and power to full capacity; (2) The use of strength thus gained for promoting a worthy end—serving where best fitted to serve. (b) Objective—The achievement or securing of the end thus sought."—L. E. NELSON, Superintendent Jordan Stake, Utah.

"In my opinion the man who is true to his God; who, by means of an honorable vocation, consistently and intelligently followed, rears and educates a worthy family of children, and who devotes a fair portion of his spare time to social service in the community where he lives, is successful."—JUNIUS BANKS, Stake Superintendent, Alpine, Utah.

"Success means the elimination of every obstacle that may lie in our path of contentment and progression. A man is most successful who turns the results of his success towards his own happiness and joy and the development of those with whom he associates."—O. E. PETERSON, Superintendent Hyrum Stake, Utah.

"Success is God's recompense for honest, well-directed effort along proper lines. It can be earned by all, but never found or inherited. Success responds to none but true manhood, and is maintained only by thrift. Its chief measure is in service to others, and not in power or wealth."—J. WALTER LOW, Superintendent Alberta Stake, Canada.

"Success is joy. Success is to learn to live so near to true ideals that one has joy.

"When it is remembered that joy and success are relative, and that joy cannot be secured only upon the living of right principles, this definition appears broad, complete, and beautiful."—JAMES G. MCKAY, Superintendent Ogden Stake, Utah.

"That which meets with, or accomplishes favorable results.' —*Webster*. Success minds his own business, does well what he undertakes, remembers to be earnest, cautious, courteous, and not only harmonious in the development of his God-given faculties, but perseveres, works, labors, toils unceasingly, upon a well-chosen object."—JOSEPH W. SMITH, Superintendent Snowflake, Ariz.

"He who has created spiritual, mental, and physical things which have produced and will continue to produce a maximum amount of joy to himself, his family, and the society of which he is a part, has lived the most successful life.

"The sum total of all the joys of which he is the cause is the measure of a man's success."—H. FLETCHER, Superintendent Utah Stake.

"He who has enough means gained honestly to accomplish his righteous desires, who has gained what knowledge he could, and used it as he should, for the uplift of mankind, who has found God; who has strength to keep His statutes, and fill the measure of his creation, having wisdom to raise children who will honor their father and their mother, has gained success."—J. ROY YOUNG, Superintendent Shelley Stake, Idaho.

"Success is the achievement of the highest ideals, and that success which is of highest order will be the achievement of those ideals which aim to perform the greatest service to one's fellow-men. No man is really successful except as he contributes to the uplift of mankind, and no life attains its highest good unless it is devoted, with constant self-effort and sacrifice, to serving the needs of society."—MELVIN WILSON, Superintendent Nebo Stake, Utah.

"When a man has so mastered himself that his spiritual obligations are being discharged to the satisfaction of his own conscience; when he shall have attained a position of honor among his fellow-men; when he has placed himself in a position to render to society the service he owes as a member of society;

when he shall have gained a financial competence without the sacrifice of his moral integrity, then, I say, that man has achieved success.”—JOHN D. GILES, Superintendent Ensign Stake, Utah.

“Success is an accompaniment, or by-product, of a life spent in putting into action and every-day practice, the true principles of human existence. The man who sweats freely six days a week for his bread, brings up and properly trains a family, speaks the truth under all conditions, does a good turn to his neighbor as often as opportunity affords, and violates none of the important teachings of the scripture—such a man may be called a success.”—HUBERT C. BURTON, Superintendent North Davis Stake, Utah.

“‘Success is the ultimate end or completion of any proposed plan, or the achievement of an aim, and its attainment should result in the elevation of the doer, physically, mentally, or morally, and it may be that all of the above results would follow therefrom.’ I say that success is the end or completion of any proposed plan, or the achievement of an aim, and then qualify the same, because I feel that no plan or aim could be termed a success unless the same benefited others as well as the person interested therein.”—GEO. H. LOWE, Superintendent Yellowstone Stake, Idaho.

# Conditions of Success

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## LESSON I.

### Health as a Condition of Success

"We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling,  
To be living is sublime."

1. **Health.\***—Better than money and inheritance, a settled income or a bank account, to the young man who wishes to succeed in life, is health. This is the foundation of all that is substantial and real in life so far as happiness is concerned. If together with health you have character, intelligence, industry and politeness, you have the things that constitute the most valuable capital with which to start your career.

"The first requisite for success in life is to be a good animal, and to be a nation of good animals is the first condition of national prosperity."—"Education," Herbert Spencer. If this proposition of Herbert Spencer's is true, then individual and national greatness has its foundation in physical soundness, and the nations that are strongest physically ought to be the strongest in the best qualities of mind and heart. Is this true today? Compare and discuss.

2. **Care of the Body.**—The Greek system of education laid great stress upon the proper care and development of the body. They systematically sought to make it the robust instrument of a trained and cultured mind. A sound mind requires a sound body, was one of the fundamentals of their educational system, and Grote states that among them one-half of all education was devoted to the body. They held that if physical perfection was cultivated, mental and moral excellence would follow; and that without this, national culture rested on an insecure basis. "This system," according to Myers, "produced and maintained a standard of average intelligence among the citizens of the Greek cities that has probably never been attained among any other people of the earth." "Ancient History," page 341.

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\*See editorial "Leslie's" June 3, 1915.



Freeman declares that the average intelligence of the assembled Athenian citizens was higher than that of the English House of Commons, and that the Greek boys were the most attractive the world has ever seen.

**3. Power in the Digestive System.\***—"What are the sources of power and efficiency in strong men and women and how should strength and power be promoted?" asks Dr. J. M. Tyler, who uses the following illustration to answer these questions: "Look at a great ocean liner plowing through the water. You see the captain, the steersmen, the officers and the flag. \* \* \* Go down into the furnace room and you will find grimy, half-naked men shoveling coal into the furnaces. These men do not dine in the saloon nor strut the deck,—they drive the ship. The power is the steam furnished by the combustion of the coal. Similarly in our bodies the ultimate source of powers is in the digestive system."

This illustration shows very clearly that the ocean liner would be of little service, as such, without a strong boiler and a good engine, and fuel, but let us not fail to make this distinction clear and sharp: the engine is built for the ocean liner, and not the liner for the engine. The ship needs a strong boiler and a good engine, but it needs much in addition. The greater its capacity, the more perfect its accommodations; the finer its construction and equipment, the more valuable the vessel. Whether a man belongs to the class of tug boats or ocean liners depends largely upon what he has besides a boiler and an engine.

The same author is credited with the statement that the digestive system is the foundation of greatness. The truth of this statement is made more conspicuous by underscoring the word foundation. "A good digestion," says Dr. Gulick, "is a thing to take pride in. It ought to be cherished more conscientiously."

**4. Our Duty.**—A sound body and vigorous health is not the end, but it is a fundamental without which all of the finer qualities of mind and heart are greatly impaired. The ultimate realization of one's aims and ambitions in life, the actual prolongation of one's usefulness depends upon it. A man is successful when he does the most of the highest kind of work possible for him to do, and to the extent that he fails to do this he fails to succeed.

"There are conditions for each individual under which he

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\*"Growth and Education."

can do the most and the best work, and it is his duty to ascertain these conditions and live by them."\* In other words, it is man's imperative duty to live up to the high-water mark of his efficiency—full living, high-level living, is the condition of a joyous life, and "Man is that he might have joy." The expression of the poet:

"Each morn to feel a fresh delight, to wake to life,  
To rise with bounding pulse, to meet whate'er of work, of care, of  
strife the world brings."

suggests the joy of robust health. To live at a low level is to deaden every faculty for high thought and high feeling. It makes drudgery of work and also of life.

Discuss the proverb, "A live dog is better than a dead lion."

**5. How to Keep Well.**—"To cure was the voice of the past; to prevent is the divine whispering of today."

The average length of the life of man is about thirty-five years, and the most conservative scientists estimate that man ought on an average to live to be seventy years of age. This difference is not due to the body wearing out, to war or accidents, but to preventable diseases and poor health. One's usefulness may be greatly increased, his life prolonged, and his happiness promoted by the observance of the simple laws of hygiene given below, condensed from Walter's "Physiology and Hygiene," page 392:

1. Exercise daily the important groups of muscles.
2. Observe regular periods of rest and exercise and avoid exhaustion.
3. Eat moderately and of a well-cooked and well-balanced diet, and drink freely of pure water.
4. Breathe freely and deeply of pure air and spend a part of each day out of doors.
5. Suppress wasteful and useless forms of nervous activity, avoid nervous strain, and practice cheerfulness.
6. Abstain from the unnecessary use of drugs as well as from the practice of any form of activity known to be harmful to the body.
7. Observe all the conditions that favor the regular discharge of waste materials from the body.
8. Carefully observe these laws for one month and note the effect.

**6. General Principles.**—Speaking of the general principle, W. G. Stanley Hall says, "In our day there are many reasons to believe that the best nations of the future will be those which give more intelligent care to the body." In all ages race

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\*"The Efficient Life," Gurlick.

building has been the supremest problem to which mortal man has addressed himself, and race superiority rests upon pretty definite lines.

7. **The Future of the Latter-day Saints.**—Lay aside for the moment the question of inheritance, which is no doubt an important factor, and consider other conditions that contribute to this superiority, and one is justified in feeling very optimistic over the future of the Latter-day Saints. The character of the people, the climatic conditions, the general surroundings and the great ideals which they cherish, based upon the revelations concerning the origin and destiny of man, together with a consistent observance of the Word of Wisdom, leads one to the conclusion that there ought to grow up in these valleys a race of people who will be the pride of the world; and it is no idle speculation to say that such will be the case if a wise use is made of the advantages and opportunities which are theirs. We are bold to say that a conscientious and intelligent observance of the Word of Wisdom for a few generations would make this or any similar people distinguished in the world, and place them among the leaders of mankind in thought and action.

## LESSON II.

### **Self-Control as a Condition of Success**

1. **Meaning of the Term.**—Webster defines the term, self-control, as “Restraint exercised over one’s self; self-command.” Self-command includes two forms of activity, that form which compels action, and that form which restrains or even prevents action.

In this lesson, self-control shall mean the power of restraint, the act of restraining or holding one’s self in check, the process of inhibiting action, words, thoughts and feelings.

2. **The Place of Self-restraint Among Desirable Qualities.**—Alexander of Macedon was called The Great because no one could control him; he could control everybody. His mighty will subordinated the untamed Bucephalus and conquered the military world; but there was one world in which he was a weakling, one battle field where he was no general—the inner world—the battle field of self. It is written of him that in a fit of passion he stabbed to death a dear and trusted friend. And in yielding to his appetite for wine, and his ambition to outdo, even in the capacity of a debauchee, he lost his life in the prime of his early manhood, at 33. It is related of this world-conqueror that when a boy, at play, he smashed the hour glass with a hammer, because it indicated that his hour for play had expired.

Problem: Knowing his tendency to fly into a rage, how could he have overcome it?

Discuss this proverb: “He that is slow to anger is better than the mighty; and he that ruleth his spirit is greater than he that taketh a city.”

3. **Self-Control of Physical Feeling.**—It is said of Pericles, who gave to Greece her golden age, that during a heated campaign, one of his political opponents sent a ruffian slave to annoy and persecute the great man, with the hope of enraging him and thus unfitting him for the great debate at hand. The slave did his duty well; but Pericles, on arriving at the place of meeting, turned to his own servant, saying, “Meno, take thy lantern and light our agitated friend to the home of his master.” When Pericles’ opponent was advised of this calm demeanor he said, “The gods only can defeat Pericles.”

Problem: Which one of these men would get your vote for office? Why?

Compare the self-restraint of Joseph, son of Jacob, with the lack of self-restraint of David, son of Jesse.

Two typhoid patients are convalescent in a hospital. The order of the physician is for them to take only liquid foods. An attendant by mistake leaves a plate of buttered toast within reach of both. One eats ravenously, the other refuses to do more than look at the tempting morsel, inhales the appetizing odor and listens to the crunching of the crisp viand. Both have homes on the hill, one marked by a marble monument, the other by a modern mansion.

Which of these persons yielded to blind obedience, and which gave the obedience of confidence?

**4. Our Passions.**—Our passions are either malevolent or benevolent, and need self-control to keep them within the bounds of safety and propriety.

“A soft answer turneth away wrath.” This proverb is doubly true; i. e., it is true from two points of view. The anger of the one who answers softly is set aside, and the wrath of the other is turned away. Illustrate the proverb from your own experience.

**5. Vehemence of the Expression Always Adds to the Emotions.**—Dr. James, the late eminent psychologist, speaks of persons becoming scared because they ran, as well as running because they are afraid. Illustrate.

“Whom the gods would destroy, they first make mad” is an ancient aphorism, and it is generally understood in a physical contest that to lose the grip on one’s temper means to lose the fight. Cool headedness is none the less essential to winning out in life than it is in the track meet, or in any contest whatsoever.

Loss of temper interferes with the judgment and causes a forgetfulness of all evidence except that giving proof of the necessity of immediate retribution. It is then that the mind is apt to sanction vengeance, condemnation, and execution without trial.

Discuss, “Lynching is never justifiable.”

The judgment, at best, in passion is hasty, and injustice is almost certain to accompany any act performed under the impulse of heated passion.

**6. Illustration.**—A frontiersman left his little boy asleep in the cabin with the faithful watch dog at the door. On his return to his home the man was met by the dog a short distance from the house. The dog’s mouth was stained with fresh blood, the sight of which aroused the thought that the animal had killed the child. In his fury the man struck the dog



with his axe and killed him, and then rushed on to the house. Near the door lay a huge wolf, and the lad told of how he had awakened, gone out to find his father, and met the wolf which was killed by the dog in defense of the boy.

What has habit to do with this "brain storm?"

How can such storms be averted?

**7. A Higher Type of Man.**—He had suffered many vicious persecutions by the enemies of his people, and had borne them without a murmur. He had valiantly defended his friends and their causes. No night so dark, no way so long, to make him shirk a duty. He lived for God and his people. But there came a time when a blow was struck from within. He was slandered by his brethren. This ungrateful treatment aroused indignation in his soul. Billows of resentment swelled within him. Signals of rising retributive retaliation were sounded. In the midst of this psychic commotion, which in many men would have resulted in a brain storm, he calmly composed, "School thy feelings, O, my brother."

Who is the man?

Find the composition.

**8. Discussion.**—Discuss: "Time is the friend of innocence."

Anger is a necessity at times, but anger without a cause is not only theologically sinful but is psychologically harmful and sociologically dangerous.

Discuss this saying: "When you are right, you can afford to keep your temper; when you are wrong, you can't afford to lose it."

The tongue is called an unruly member, but it is nothing more than the instrument of an unruly self. It, like all other members of the body, is but a servant of the spirit.

Whip-lashings will heal, but the cuttings of a cruel tongue often last a life time. The effect of a knock-down blow is much sooner forgotten than is the sting of uncalled-for sarcasm.

**9. Suggestive Problem.**—Does idle speech add to or detract from one's power of self-government?

How are we compelled by the very laws of life to render in our characters an account for our loose, unnecessary, expressions?

How do we pay for it in the shrinkage of self-control?

Name problems you desire discussed, and questions you would like to have answered on this subject.

### LESSON III.

## Means and Methods of Self-Control

1. **Self-Restraint.**—The cultivation of self-restraint is possible only to man. Animals are incapable of contemplating self. Whatever strength they may have in controlling themselves is instinctive, or the result of man's training. Self-training is one of the sharp lines between men and animals. A wolf may restrain himself from eating poisoned meat, but that is due to the fear, the pressure of which is greater than the pull of the hunger. He may thus restrain himself, but he cannot think, "This is self-restraint."

A man not only restrains himself, but he contemplates the act, even after it is done, and can feel the joy of the conquest, and can say, "I managed myself." It is then he may recite:

O, just to feel that I am free,  
And can command this complex me;  
To say, "Advance," and be obeyed;  
To face an issue undismayed.

To still the tempest of my soul,  
Pour oil where threatening billows roll;  
My bark of life steer safe between  
The danger signals heard and seen.

To be not trodden by a self  
Of bias, habit, place or pelf,  
But each bestride—with curb and rein—  
Guide bounding o'er a rising plain.

To nerve my arm, and light my eye,  
With touch and flashes from on high,  
To find and feast upon the Tree  
Of Life—thus ever onward I and me.

These verses were written by a Mutual Improvement Association Officer. What does he mean by the last two stanzas?

2. **Some Means of Cultivating Self-Restraint.**—(a) Associates. One's associates have much to do with self-restraint. A man who is conscious of a moral weakness, should under no circumstances place himself in social co-operation with a person of like weakness. Together each will fall twice where separately they would fall but once. One cripple is poor help for another.

Is this true: "Better be alone than in bad company?"

One weakling posing as a help to another weakling is like one bankrupt attempting to pay another bankrupt's debts.

Reformation like charity must begin at home, to be of any avail.

(b) Books:\* Discuss the value of "Ben Hur" as a valuable example of self-restraint.

A young man of rather low ideals sought the hand of a girl of high ideals. His apparent affections were reciprocated. It was not long, however, before the sweetheart discovered that his motives were impure. His treatment of her resulted in his dismissal. He pleaded that she reconsider her decision. She consented on the condition that they read a certain book together. He gladly accepted the condition. He bought the book and read it before the appointed hour. His better self was awakened. He began thinking new thoughts, creating new ideals. When he met his sweetheart for the joint reading, he carried with him an atmosphere of pure love. They read the book together, and discussed it. It was a good step towards a condition which later came about:—"Two souls with but a single thought, two hearts that beat as one."

(c) Ready references: The most effective means of resisting evil is doing good, and the best means of arresting a current of evil thought is a counter-current of good thought.

What effect would a careful, thoughtful consideration of the following lines have on a temptation to "steady the ark?"

"We thank thee, O God for a Prophet,  
To guide us in these latter days.  
We thank thee for sending the gospel  
To lighten our minds with its rays.  
We thank thee for every blessing  
Bestowed by thy bounteous hand.  
We feel it a pleasure to serve thee,  
And love to obey thy command."

Discuss the value of this stanza as a means of aiding a person in cultivating self-restraint:

"It is easy enough to be pleasant  
When the world moves along like a song,  
But the man worth while  
Is the one that can smile  
When everything goes dead wrong."

We sometimes need restraint in matters of self-censure.

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\*A chance for an individual assignment. See Suggestions to Class Leaders, in the "Introduction."

Super-self-censure leads to discouragement and sometimes to despair.

In such cases, what effect would the following stanza have?

"Arise if the past detain you,  
Her sunshine and sorrows forget.  
No chain so unworthy to hold you  
As those of a vain regret."

Might not a soul-blighting calamity be averted by making the following verse from a Mutual Improvement Association Officer's pen a part of one's mental ready reference:

"A woman shall be as safe with me  
As a babe in the arms of its mother.  
Her beauty and charm I'll shelter from harm,  
For that is the test of a lover."

What effect on self-restraint has the tobacco habit?

It is demonstrated that the use of the cigarette destroys the moral fiber of a man. That is, it paralyzes his power of self-control. Everyone says first, "I could quit if I would," but finally many a one says, "I would if I could."

One thousand inmates of a penitentiary petitioned the legislature of Pennsylvania to pass anti-saloon legislation. Why did they do it?

How do you account for the cigarette and liquor habit in the light of such testimony? Is there such a thing as burning up one's self-restraint, or drowning one's self-control? Give examples of each.

**3. Self-restraint vs. Stubbornness.**—Self-restraint must not be confounded with stubbornness. There is as much difference between them as there is between a pig and a philosopher. Self-restraint is an evidence of manliness; stubbornness is a manifestation of piggishness.

Discuss: Self-restraint sometimes keeps a man from evil; stubbornness sometimes keeps a man in evil.

It is worth while to study and reinforce self, because to be successful with one's self is the greatest of all successes.

The highest grade engines have automatic governors that shut off power before the speed becomes dangerous.

Write additional problems, and questions of your own.

## LESSON IV.

### **Self-Control as a Propelling Power**

1. **Who Sticks at it Wins.**—Men are like automobiles—some are self-starting, others need to be cranked up. The important quality of a machine is the strength and steadiness of its stroke. Self-control is a large part of persistency. The man who gets at it, sticks to it, and finishes it, is the one who wins.

A prize was offered in a certain community to the young man who would read a certain book through first. Most of the young fellows said, "Too many contestants." Only two entered. One said, "I will read the book in such a way that I shall win if I lose." These two boys met next day. A said to B, "How many pages have you read?" "Twenty-five," was the answer. "How many did you read?" asked B. "Three hundred," said A. "Good bye, prize," said B, "I will read the book through all the same." He read it, reported, and to his astonishment received the prize. A was a big starter, but a little stayer. What kind of self-control did he lack?

How many farmers do you know who plant big and harvest little?

It takes some self-control to hold a man in a weed patch till the weeds are gone. Too often it is the man who disappears.

A duck will pick up grain placed before it. The old hen will scratch for it.

A goose gobbles up food within its reach. The fox waits for its prey.

The Indian pursues his game for an hour, or a day. The white man plants, works and waits for his crop.

A tramp wanders; he is traveling. The explorer and engineer follow map and blue print. They are going somewhere.

The crowbar wielder can be ready for his job instantly. The proficient teacher, lawyer, or physician must hold himself in the line of preparation for years.

From these facts, can we conclude that the height of intelligence may be measured by the power to persist, and the ability to hold one's self to a purpose?

Explain this bit of Josh Billings' philosophy:



"Remember the postage stamp, my son. Its usefulness lies in its ability to stick to one thing till it gets there."

**2. Wish and Will.**—There are a great many people who do not distinguish between Wish and Will. Wish wants; Will works. Will puts things up in cans; Wish wraps things up in can'ts.

Give an illustration of a fellow having his "wish bone" where his backbone ought to be.

Some one has defined success to be, "The power to hang on after the other fellows have let loose."

The whole issue of saving a nation seemed to hang on the answer to this question: "What will Lincoln do?"

What did he do? His heart yearned to stop the flow of blood; his great princely soul longed for peace, And when this cry, "Peace at any price" reached his ear, with the valor and courage of a Paul Jones, the faith and tenacity of a Columbus, he deliberately said, "The Union must be preserved."

Thus, through the unswerving self-control of this illustrious man came about the second fulfilment of the poetic prophecy of Key. "Then conquer we must, for our cause it is just."

**3. The Greatest Example of Success.**—The greatest example of success in the world's history is the life of Him who with his matchless self-restraint resisted the tempter on the plains of Jericho to be led from his life's purpose through the call of his appetite, and who conquered worldly ambition when it tempted him on the mountain top to falter in his mission, and who vanquished the tempter on the pinnacle of the temple saying to false pride, "Get thee behind me Satan." He who resisted ever the suggestion of his nearest and dearest friends to dodge danger and suffering in his path of duty. He who through all his life and in his death held himself to the purpose of doing his Father's will.

In what respect is a missionary experience one of the very best means of cultivating both forms of self-control, resistance and persistence?

What form of self-control was manifested by Columbus when he said, "Sail on, sail on, and on?"

**4. Suggestive Problems.** From your observation which class of people are the most successful, those who frequently change from one business to another, or those who keep persistently pegging away on one line?

To what extent is this old proverb true, "Three moves are equal to one burnout?"

After reading a letter the superintendent remarked, "Bright fellow, but he lacks the power of persistency." "How is that?" asked his secretary. "Well," said the superintendent, "his communication begins in a splendid hand, but ends in a scrawl. We don't need him."

In the mile run where is the place to do your best work, on the start, or at the finish? Why?

Connect this up with self-control: "Use your head as well as your heels," said the coach to his racers.

Why can a horse carry a rider and make better time than without a rider?

In your opinion, which kind of self-control is most generally lacking?

**5. Some Don'ts and Do's.**—Some Don'ts and Do's suggested for the cultivation of the power of holding to a purpose:

Don't start too many things at once.

Don't taper off.

Don't talk failure of the thing you are doing.

Don't entertain people that talk discouragement.

**Do's:**

Be a Columbus on your own life boat.

Hold on to yourself, and others will hold on to you.

"Be yourself, your better self."

Keep your self-starter, your self-speeder, and self-safety brake in good repair.

## LESSON V.

### **Deliberation**

1. **Definition.**—"A bright fellow, but he lacks judgment." In the main, judgment is the result of deliberation; deliberation means observation, plus comparing and weighing before deciding. The deliberate person suspends his judgment until he hears both sides of any question. He guards against hasty threats and rash vows.\* Deliberation looks to consequences. Was Jephtha's vow worthy a judge of Israel?

2. **Good Advice.**—"A certain khan of Tartary, traveling with his nobles, was met by a dervish, who cried, with a loud voice, "Whoever will give me a hundred pieces of gold, I will give him a piece of advice." The khan ordered the sum to be given him, upon which the dervish said, "Begin nothing of which thou hast not well considered the end." The courtiers, hearing this plain sentence, smiled, and said, with a sneer, "The dervish is well paid for his maxim." But the khan was so well pleased with the answer that he ordered it to be written in gold letters in several parts of his palace, and engraved on all his plates.

Not long after, the khan's surgeon was bribed to kill him with a poisoned lancet, at the time he bled him. One day, when the khan's arm was bound, and the fatal lancet in the hand of the surgeon, the latter read on the basin, "Begin nothing of which thou hast not well considered the end." He immediately started, and let the lancet fall out of his hand. The khan, observing his confusion, inquired the reason; the surgeon fell prostrate, confessed the whole affair, and was pardoned; but the conspirators were put to death. The khan, turning to his courtiers, who had heard the advice with disdain, told them that the counsel which had saved the khan's life could not be valued too highly.

This advice will not save every man's life, but what may it do for every man?

3. **Deliberation in Choosing a Vocation.**—A person who is just doing what he can find to do is little more than human driftwood. He is fundamentally purposeless, except in main-

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\*A problem to be assigned. See Introduction.

taining an existence. He can hardly be said to be making a living.

The individual who pursues a chosen vocation, is driving the world, instead of being driven by it. He is "rowing, not drifting."

In choosing a profession, should the following considerations be made, and why?

1. What would I like to do?
2. What are my aptitudes in the direction to my likes?
3. What may I make out of this profession?
4. What will it make out of me?
5. What must I do to rank well in this vocation?
6. Am I willing to pay the price?

Which of these statements contains the most truth?

(1) "'Tis not birth, nor rank, nor state,  
But 'get up and get'  
That makes men great."

(2) "Only a man with a pull need apply."

Problem: How do successful business men escape being gulled by wildcat schemes?

What questions would you require a promoter to answer satisfactorily before subscribing for his stock?

What deliberations should be made before giving your note, or signing one for some one else?

#### 4. The Razor Seller.—

A fellow in a market town,  
Most musical, cried razors up and down,  
And offered twelve for eighteen pence,  
Which certainly seemed wondrous cheap,  
And for the money, quite a heap,  
As every man would buy, with cash and sense.

A country bumpkin the great offer heard—  
Poor Hodge, who suffered by a broad black beard,  
That seemed a shoe-brush stuck beneath his nose—  
With cheerfulness the eighteen pence he paid,  
And proudly to himself, in whispers said,  
"This rascal stole the razors, I suppose."

"No matter if the fellow be a knave,  
Provided that the razors shave;  
It certainly will be a monstrous prize."  
So home the clown, with his good fortune, went,  
And quickly soap'd himself to ears and eyes.

Being well lathered from a dish or tub,  
Hodge now began with grinning pain to grub,  
Just like a hedger cutting furze:

'Twas a vile razor!—then the rest he tried—  
All mere imposters—"Ah!" Hodge sigh'd,  
"I wish my eighteen pence within my purse."

Hodge sought the fellow—found him—and begun:  
"P'raps, Master Razor-rogue, to you 'tis fun,  
That people flay themselves out of their lives:  
You rascal! for an hour have I been grubbing  
Giving my crying whiskers here a scrubbing,  
With razors just like oyster knives,  
Sirrah! I tell you, you're a knave,  
To cry up razors that can't shave."

"Friend," quoth the razor-man, "I'm not a knave:  
As for the razors you have bought,  
Upon my soul I never thought  
That they would shave."  
"Not think they'd shave!" quoth Hodge, with wondering eyes,  
And a voice not unlike an Indian yell;  
What were they made for, then, you dog?" he cries:  
"Made!" quoth the fellow with a smile—"to sell."  
—JOHN WOLCOT.

Wherein did Hodge fail in his deliberation?

Problem: Which is the worse character in this case, and why?

When a man is noted for sound judgment and just decisions, he is sometimes referred to as a Daniel, why?

**5. Suggestions as to Ways of Cultivating the Habit of Deliberation.**—1. Avoid expressing positive opinions on things you know little or nothing about.

2. Remember that a man's opinion is valuable only to the extent of his knowledge of the subject.

3. Discriminate between rumors and facts.

4. Introduce most of your conclusions with an "If".

**6. Causes of Poor Deliberation.**—Gossip, street corner politics, business plunging, all forms of intemperance, self-conceit, ignorance.

**7. Results of Careful Deliberation.**—Good judgment, self-respect, respect of your fellows, a sense of security, highest chances of success, lowest liability to failure.



## LESSON VI.

### Dependability

1. **Definition and Illustration.**—By “dependability” is meant the quality of being dependable, trustworthy, reliable.

An illustration from actual life in Utah: Four young men just turned twenty-three started together as a company in the construction business. The contract proved to be unexpectedly hard to fill. Then came hard times. They were compelled to sell their outfit to pay the work hands. The large accounts for supplies they could not pay. Every man was financially broken. Three of them were broken in spirit. The one said, “Boys, let’s start over again and keep our credit good.” The others decided that as they had lost everything, their creditors could afford to lose what was coming to them. One of the arguments used was: “They have no security and we can’t pay.” The lone hero said, “True, they have no security, but they have me. My credit must be maintained. It is all there is of me in this case.” He went to the creditors of the company and said, “Though our firm is insolvent and I am penniless, if you will take my note, interest bearing, for my share of this indebtedness, I will redeem it.” Of course, the business firms accepted his proposition gladly. And they did more—they recognized a man who had faith in himself and an appreciation of his own credit. They listed his note among the assets of their firm, and they listed the man as one to be pushed to the front. Today he is manager of one of the largest concerns in the West, a builder, a banker, and a sample of dependability.

When a man places a low estimate on himself, what does he invite the world to do?

2. **A Tintic Incident.**—A man had been a teamster for an ore company. Later he became the forwarding agent. It was his business to receive the rich ore from the mine, and to see that the cars were securely locked. Late one evening there came to his cabin office, two miners. Proposition one: “Friend B, have a drink.” Proposition two: “Now, B, if you will just forget to lock car number 16 where that rich ore is, we will pass by, and later on we can make a small shipment ourselves. The stuff is rich; it will be a big pot and we will share half the ‘dope’.” You run no risks.”

B rose from his chair and looked out of the window into the blinding snow. The miners waited for a reply. With a determined triumphant look he turned and faced his tempters

"Gentlemen," he said, with a steady voice, "I have always had all I could eat and all I needed to wear. I have always been able to look my employers, my fellowmen, and my wife and children in the face, and I want to keep on doing it. The sooner you swallow your cursed proposition and clear out, the sooner I will forget you live. There is the door."

They went. He was alone with their secret, and yet not alone. His little boy was awake and an ear witness to the scene. To the lad, Goliath of Gath was small when compared with his father. To that youngster his father was a combination of Joseph, David and Honest Abe Lincoln. His fidelity was unheralded, but it was thrice rewarded—good standing before himself; good standing before his son; good standing before God. He had achieved success from the viewpoints—harmony with himself, harmony with his fellows, and harmony with his God.

Problem: How did B stand in the estimation of his tempters?

**3. Another Illustration.**—In a state of despondency and doubt a middle-aged man applied for a loan of \$100 in one of our state banks. The cashier kindly told him the bank was not in a position to accommodate him. He was urgent in his request, offered ample security, and offered ten per cent. interest, two per cent. above the regular, but all to no avail.

Shortly after he left, another man of about the same age and appearance requested a loan five times as much as the first one. He was promptly told that he could have the money at eight per cent. After he left, an interested bystander said to the cashier, "Why did you turn that first fellow down? His security was just as good as that of the last man, and he offered you more interest." "Yes, I know," said the cashier, "but in one case we shall never have to bother the securities. The man will be here on the dot to pay his note, or make arrangements for its extension. In the other case, we would have to hammer to get a settlement. We avoid the hammering business. Eight per cent. from a prompt man is better than ten per cent. from a dilatory man. This first chap is always behind with his butcher and baker and candlestick maker."

Problem: If a man is "n. g." with his grocer, is it proper for the clothier and banker to know it?

**4. By Their Fruit Ye Shall Know Them.**—At the close of the sessions of the N. E. A., in Salt Lake City, in 1913, a large company of educators visited Utah county. They took the train from Salt Lake City to Payson; from there they were taken by auto to Lehi, making short stops at each settlement.

At Pleasant Grove the visitors obtained a box of cherries at Brother Wadley's. How good they looked, big and round and ripe. Layer after layer of the luscious fruit disappeared, and as the bottom of the cup was reached, a lusty superintendent from Missouri said, "Good to the bottom." "Yes," said another, "it seemed to me that my cup had the biggest ones at the bottom."

Referring to the incident later a prominent educator said, "Cherries are but one of the many things in Utah that we have found good to the bottom."

Problem: Is it good business to put the big cherries all on top? Name the ways in which this is practiced in business.

**5. How Dependability is Developed.**—"Be more exacting of yourself than you are of anybody else."—Dr. Maeser.

"This above all, to thine own self be true."—Shakespeare.

Act, act, in the living present:

Heart within, and God o'erhead."—Longfellow.

Be "Johnny on the Spot."

Constantly increase your efficiency. Study the weak sides of your character and by exercise make them strong.

An eminent philosopher has said that a weak man is more dangerous than a wicked one, because society is more apt to overtrust weakness than it is to undertrust wickedness. Discuss the truth or fallacy of this statement.

**6. Causes of Undependability.**—Breaking one's promise made to one's self.

Disregarding pledges made to another.

Wasting other people's time by failing to keep appointments.

Trusting to luck.

Shirking responsibility.

Assuming responsibility beyond power to do.

All forms of dissipation.

Interpret this poetic picture of a lack of dependability: "He who trusts you, where he should find you lions, finds you hares; where foxes, geese."

**7. Dependability is Success.**—Dependability is more than fidelity. It is greater than good intent; it reaches beyond purpose; willingness to be true is only one of its elements; even determination to stand is but a part of it; it is power plus persistency; it is all of the foregoing and more. It is the triune of power, efficiency, and courage. It is the sun of life's day, rising without fail regardless of clouds, and holding to its course despite the winds. It is more than a condition of success. It is success itself, full, round, ripe success.

## LESSON VII.

### Word of Honor

1. **Meaning of Word of Honor.**—The Declaration of Independence ends with the word “honor.” Its closing sentence is: “And for the support of this declaration, with a **firm reliance** on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.”

The signers of the Declaration of Independence were more than individuals. They were representatives of a great people. Their pledge was the word of honor of a commonwealth. The keeping of this word of honor, made by this republic in its infancy, has cost treasures uncounted, and unmeasured streams of mingled tears and blood. But who would have had it broken? Is not the enjoyment of life, liberty, and the pursuit of happiness worth thrice the cost? So far as keeping our word of honor nationally we are entitled to sing, “A flag without a stain.” Every American should know this song. If any one thing more than another has brought America into the front rank among nations, it has been her strict observance of her treaties.

Problem: Why has the service of the United States as a mediator been more sought for than that of any other nation?

Name instances in which the United States has been party to international arbitration.\*

The declaration or agreement of any institution becomes the word of honor of that institution.

The Lord’s promise is his word of honor. Nothing binds him like his own pledges. The importance he attaches to his promises we see in contemplating the following: It is easier for heaven and earth to pass away than one tittle of the law to fail. The law that Christ referred to is the word of God.

The Lord’s promise, through Joseph Smith, that the Latter-day Saints should become great in the Rocky Mountains was his word of honor, as is also his pledge that the gospel will never be taken from the earth nor given to another people.

More than two thousand years ago the Lord gave his word of honor to Jacob, son of Lehi, that, “This land shall be a land

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\*Make individual assignment.

of liberty unto the Gentiles, and there shall be no kings upon the land who shall raise up unto the gentiles."

"I came down from heaven, not to do mine own will, but the will of him that sent me." In what way do these words of Jesus point to a pre-existent word of honor?

**2. Story of Regulus.**—Regulus had been a Roman general five years in a dungeon at Carthage. The war between the two countries went on. He was taken from his cell, and brought before the Carthaginian Senate. They offered him his liberty on condition that he would go to Rome and use his influence for peace between the two republics, and that on his word of honor he would return to Carthage in the event that peace was not concluded. He accepted the conditions. He went to Rome, and finding that it would be to the advantage of his country, he urged the prosecution of the war. What he did after this is graphically depicted in the following paragraphs from his supposed speech by Kellogg:

"Ye doubtless thought—for ye judge of Roman virtue by your own—that I would break my plighted oath, rather than, returning, brook your vengeance. I might give reasons for this, in Punic comprehension, most foolish act of mine. I might speak of those eternal principles which make death for one's country a pleasure, not a pain. But, by great Jupiter! methinks I should debase myself to talk of such high things to you; to you, expert in womanly inventions; to you, well-skilled to drive a treacherous trade with simple Africans for ivory and gold!

"If the bright blood that fills my veins, transmitted free from godlike ancestry, were like that slimy ooze which stagnates in your arteries, I had remained at home, and broke my plighted oath to save my life. I am a Roman citizen; therefore have I returned."

**3. Dr. Maeser's Definition.**—Dr. Maeser once asked a young man if he would give his word of honor to keep the rules of school while in attendance. The student said, "What does that mean?" The venerable teacher replied, "I will illustrate: I may be penned up in a cave in the very heart of a mountain, and think of a time coming when, under the hammer strokes of heat and cold, water and wind, the mountain will be wasted away, and I at liberty to go. I can conceive of myself being caged in an iron cell, with walls ten feet thick and with a door of equal thickness bolted, locked and soldered in. Still could I hope for that day when the rust shall eat down the walls of my prison house, and I escape. But if I draw a line of promise around me with my word of honor, I can never



hope to cross that line. I cannot hope to escape with that promise unfulfilled."

**4. Discussion.**—What would be the condition of society where everybody placed the same high value on their word of honor as did this great educator?

One's word of honor should not be given without serious consideration.

The careless making of promises indicates an infantile mind, and indicates that honor has not yet evolved in the individual.

The deceptive or criminal promise is evidence of dishonor. It shows a withered, blasted honor. In the one case, we have a weakling, in the other, a criminal.

Problem: Should a man ever give one word of honor that would require breaking a previous word of honor?

Discuss this circumstance: A minor promises his mother that he will not smoke. He then, in order to get cigarettes, promises not to tell who sold them to him. Is this a case of honor going up in smoke?

Will the average boy stand by his mother, or by the law-breaker? Why?

A man gives his sacred word of honor at the altar to protect his bride. He afterwards spends the wages that his wife and children need, with the illicit liquor dealer, and would consider it a disgrace to break his blind-pig word of honor.

**5. Problems.**—Wherein is his estimate of values wrong? Does he think right?

Is it wrong to shield, protect and support wrong doing?

How much honor is there in a word of honor given to stand by dishonorable conduct?

There are two ways of breaking the word of honor, and it is difficult to tell which is the baser method.

A young man gave to the principal of his school his word of honor that he would never roll another cigarette. The principal accepted his statement in good faith, that the boy would not smoke any more.

Later he was found to be smoking, and when confronted with the promise he had made, blandly informed his teacher that he had not broken his word of honor, because he was smoking ready rolled cigarettes.

Problem: Where is the dishonor element in this answer?

**6. Bernardo Del Carpio.**—Bernardo del Carpio, a celebrated Spanish champion, after many ineffectual efforts to procure the release of his father, Count Saldana, whom King Alphonso, of Asturias

had long retained in prison, at last took up arms in despair. He maintained so destructive a war that the king's subjects united in demanding Saldana's release. Alphonso therefore offered Bernardo the person of his father in exchange for the castle of Carpio. Bernardo immediately gave up his stronghold with all his captives; and rode forth with the king to meet his father, who he was assured was on his way from prison. The remainder of the story is related in the ballad.

The warrior bowed his crested head, and tamed his heart of fire,  
And sued the haughty king to free his long-imprisoned sire;  
"I bring thee here my fortress-keys, I bring my captive train,  
I pledge thee faith, my liege, my lord!—Oh! break my father's chain."

"Rise, rise! e'en now thy father comes, a ransomed man this day;  
Mount thy good horse; and thou and I will meet him on his way."  
Then lightly rose that loyal son, and bounded on his steed,  
And urged, as if with lance at rest, the charger's foamy speed.

And lo! from far, as on they pressed, there came a glittering band,  
With one that 'midst them stately rode, as a leader in the land;  
"Now haste, Bernardo, haste! for there, in very truth, is he,  
The father whom thy faithful heart hath yearned so long to see."

His dark eyes flashed, his proud breast heaved, his cheek's hue came  
and went:

He reached that gray-haired chieftian's side, and there, dismounting bent;  
A lowly knee to earth he bent, his father's hand he took—  
What was there in its touch that all his fiery spirit shook?

That hand was cold, a frozen thing—it dropped from his like lead!  
He looked up to the face above—the face was of the dead!  
A plume waved o'er the noble brow,—the brow was fixed and white;  
He met, at last, his father's eyes—but in them was no sight!

Up from the ground he sprang and gazed;—but who could paint that  
gaze?

They hushed their very hearts, that saw its horror and amaze:—  
They might have chained him, as before that stony form he stood;  
For the power was stricken from his arm, and from his lip the blood.

"Father!" at length he murmured low, and wept like childhood then:  
"Talk not of grief till thou hast seen the tears of warlike men!"  
He thought on all his glorious hope, and all his young renown,—  
He flung his falchion from his side, and in the dust sat down.

Then covering with his steel-gloved hands his darkly mournful brow,  
"No more, there is no more," he said, "to lift the sword for, now;  
My king is false—my hope betrayed! My father—Oh! the worth,  
The glory, and the loveliness, are passed away from earth!

"I thought to stand where banners waved, my sire, beside thee, yet!  
I would that there our kindred blood, on Spain's free soil had met!  
Thou wouldst have known my spirit, then;—for thee my fields were  
won;  
And thou hast perished in thy chains, as though thou hadst no son!"

Then, starting from the ground once more, he seized the monarch's  
rein,

Amidst the pale and wildered looks of all the courtier train;  
And, with a fierce, o'ermastering grasp, the rearing war-horse led,  
And sternly set them face to face—the king before the dead:

“Came I not forth, upon thy pledge, my father's hand to kiss?  
Be still, and gaze thou on, false king; and tell me, what is this?  
The voice, the glance, the heart I sought,—give answer, where are  
they?

If thou wouldst clear thy prejured soul, send life through this cold clay!

“Into these glassy eyes put light;—be still, keep down thine ire!—  
Bid these white lips a blessing speak,—this earth is not my sire;  
Give me back him for whom I strove, for whom my blood was shed!—  
Thou canst not? and a king!—his dust be mountains on thy head!”

He loosed the steed,—his slack hand fell;—upon the silent face  
He cast one long, deep, troubled look, then turned from that sad place;  
His hope was crushed, his after fate untold in martial strain:—  
His banner led the spears no more, amidst the hills of Spain.

The king of Spain, in this case, evidently planned to pre-  
serve his word of honor and justify his conscience.

In what respect was he both rascal and fool?

## LESSON VIII.

### Special Training

1. "Differentiate or Die."—It is not enough to have a vocation. Vocation in this day of specialization cannot be made successful without special preparation. The untrained individual stands as little chance to succeed against the trained one as would a horse from the range or the pasture stand with one of equal running ability trained for the track.

The day of success for the Jack-of-all-Trades is past, just as surely as the day of making everything at home is past. It has not been long since the carpenter was a tooth puller, the blacksmith a veterinary surgeon, and every man his own architect. General stores are vanishing before the approach of department institutions. The world in its march has carried the banner, "Differentiate or Die."

Discuss this ancient saying: The key to the vault of success is to know something of everything and everything of something.

The "up-to-dateness" of society consists mainly in two things: first, creating a demand for specialization; and, second, in providing for this demand.

Our age insists on "up-to-dateness" in men as well as in machinery. The latest improvement is what gives both value on the market.

An out-of-date article of any kind is left on the shelf, or sold at half price.

The old saying, "practice makes perfect" has come to have a new meaning. Doing a thing over and over again in the same old way is not modern-time practice. Practice with improvement makes for perfection.

Many a woman has cooked forty years and never learned to make good bread, or to fry a beefsteak.

A girl in a school, under a specially trained domestic science teacher, in one per cent of the time can become skillful in both of these operations.

Under the direction of a specially trained man, an M. I. A. boy has achieved greater success as a potato raiser in one season than has been achieved by many men in Utah in half a hundred years.

The girl cook and the boy agriculturalist had the ad-

vantage of the accumulated knowledge of the race, and they both won out against the multitude who were content to plod along in the light of individual experience alone.

## 2. What is the Accumulated Knowledge of the Race?—

In any line of specialization the knowledge of what is known on that subject is not only important but indispensable. The best way to obtain this information is through the educational institutions direct, but this avenue is not open to all. As a substitute, local organizations may be attended where persons of the same vocation meet and consider their special problems. On application our government will send free to any citizen or resident bulletins of information that are of incalculable value to any one desirous of improving in his vocation.

Problem: Why do so few persons avail themselves of this source of knowledge?

Men in the poultry business should not only be experimenting with their henneries, but should keep constantly read up on the subject, and should have the benefit of exchange of ideas with their neighbor poultrymen. By this means their business is kept up-to-date, and they can act as a unit in overcoming obstacles.

Problem: Is co-operation of interest better for business than the sharpest kind of competition? Give your reason.

The man in any line of business who fails to take advantage of county and state institutes may succeed in a way, but in a very much inferior way to the active member of these organizations. To get out of the procession means to be left behind.

Discuss this problem: Would it pay any young man who contemplates dairying to go and serve an apprenticeship under some successful dairyman? Why, or why not?

Through legal enactment society protects itself against untrained service, in teaching, law, medicine, pharmacy, etc., but it has unwritten laws providing for the closing of the door of success against the untrained, in all the industries of society.

What is meant by an unwritten law?

It requires three years to become a trained nurse. The wages of the average domestic is \$5 a week; the wages of a trained nurse is \$25 a week. It will evidently pay our girls to attend a hospital for special training?

What other than monetary advantages has the trained nurse over the untrained?

## 3. Illustrations.—

The "Success Magazine" contains a cartoon showing a heavy percheron draft horse harnessed to a racing cart. This outfit was passing a trim Cleveland bay



with nose close to the ground tugging away at a heavily loaded dray wagon. Underneath the cartoon was written, "Change horses." Interpret this cartoon in terms of special training and aptitudes, as conditions of success.

A large building was in course of erection in Salt Lake City. All grades of workmen were engaged, from the hod carrier to the expert mechanic. The payroll revealed the fact that the unskilled heavy lifters received \$2.25 per day, and the highest trained hands drew \$7 per day. Inquiry brought out the information that there were two men waiting for every \$2.25 place, while it was very difficult to find enough \$7 men.

**4. Problems.**—In the gas producing district of Wyoming, the man of all jobs gets less than half the wages of the expert. On what ground is such discrimination just?

Why does it pay a medical graduate to give months of free service in a hospital, under the direction of specialists?

In training schools, persons pay for the privilege of practicing on children under the supervision of professors who guard the interest of the child and the practice teacher.

What shall we say of a board of education who will pay a novice to practice on the children because he will work cheaper?

From your experience and observation, why is a poor lawyer, doctor, teacher, teamster, or sheep-herder dear at any price?

Discuss this problem: The doing of common things in an uncommon way is one of the high ways of success.

Explain this saying: "He that hath a trade hath an estate."

When should a young man begin thinking about what special line of business he will follow?

What considerations should govern his decisions?

When should he decide what he will especially prepare for?

Why is planning to make the most of one's self planning to do the most for society?

How will church activities operate against the specialist growing one-sided, narrow and supercritical?

How far is the old German proverb, "Shoemaker, stick to your last," good advice?

"If a man write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he built his home in the woods the world will make a beaten path to his door."—Emerson.

## LESSON IX.

### Margins

1. **Definition.**—The title of this lesson was the subject of an M. I. A. oration delivered at a Stake contest, in 1915.

It is not the six feet of the high jump that makes the champion, but the last half inch. Not the keeping even with the other horse, but the neck ahead that wins.

Margins in business mean dividends; lack of margins means assessments.

2. **What does the Following Story Illustrate?**—An eminent professional man became interested in hog raising as an avocation. At the time for marketing his pork, he showed the products of his venture, saying, "These hogs cost me \$2.00 apiece. They bring me on the market now, \$8.00. Splendid profits—fine margins!" "How much corn have you fed each hog?" "O, about \$7.00 each." "But your corn has cost you more than the difference between the buying and selling prices of the animals." "O, never mind, I am not in the corn business."

Give other illustrations of margins being eaten up.

Why do many poultry raisers fail?

3. **Compare margins.**—A, 50 acres, 20 bushes to the acre.  
B, 20 acres, 50 bushes to the acre.

A raises 30 \$20 calves.

B raises 20 \$30 calves.

Which may first own a paid for auto?

Discuss housing machinery as a farmer's margin.

Wherein are good roads a source of a farmer's margins?

How does street sprinkling affect the business man's margin?

Where are the margins in the sprinkling of a county road?

(a) As to use.

(b) As to expense.

(c) As to health.

(d) As to safety.

(e) As to comfort.

4. **Margins.**—A fruit raiser brought several cases of strawberries to his green grocer, and was surprised to be told that they were not wanted. "But you advertised for berries,

and you bought from my neighbor this morning." "Nothing doing," said the grocer. "Well, see here, friend," said the strawberry man, "my note is due at the bank for money that I borrowed to buy my harness with." "Did you buy your harness of my neighbor harness-maker?" "No. I got it from an Eastern Mail Order House." "Well, send your strawberries to them."

What will happen to the business margins of a town if money goes for mail orders?

What indirect margins come to the citizen who patronizes the merchant who is a substantial, permanent member of the community in preference to a link in a chain of business that carries the cash far away?

Not merely doing what was required made Joseph chief steward in Pharaoh's house but the "over duty."

Ammon's advancement in the king's house was based on the willingness to serve as well as upon the skill of service.

Discuss these problems:

"Where gratuitous service begins, all servitude ends."

"He that does only what he gets paid for, gets paid for only what he does."

Appreciation expressed for good work is the paymaster's margin. How? A margin in gratitude comes back to him from the employee.

Not the performing of the ordinary task of the student brings him into prominence, but the little distance he goes beyond the required preparation.

"The heights of great men reached and kept,  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night."

**5. Missed Margins.**—Discuss how margins are lost in the following ways:

1. In planting poor seed.
2. Breeding from inferior stock.
3. Keeping "robber" cows.
4. Keeping thin horses.
5. Using dull implements.

Most business is like an automobile—it costs more to run it in the night than it does in the day time. Why?

What has early rising to do with margins?

Why is it better for margins, to replace a broken glass, a horse shoe, tighten a loose bolt, keep your store clean, and be dressed in keeping with your vocation?

**6. Protecting Margins.**—It is said that railroads are run for margins. A railroad company recently gave an engineer whose services were much needed, a "lay off" for thirty days because he failed to report a hot box. How can this be justified on the theory of margins?

When young men are seeking employment they often give references. Persons named as references are confidentially conferred with by prospective employers who are in business for the margins. Among other questions this one is frequently asked: "Is he a late-hour man?" What is the evident object of asking this question?

**7. How to Decide Where the Best Margins Are.—**

1. Talk to the man who has succeeded.
2. Talk to the man who has failed.
3. Read up on that business.
4. Remember there are other margins than those of dollars and cents.

Why is business that has not "home life" margins, no church duty dividends, one of poor margins, be it ever so compensative from a monetary side.

Discuss this problem:

Where a man's business is, there his family ought to be.

**8. Stock Taking.**—What is the object of taking stock in business?

Some persons take stock of their health, or physical selves; others there are who take stock of themselves ethically to see whether they are losing or gaining in morals. They also take stock of their spiritual vigor to see whether their faith is becoming stronger or weaker.

In case of business being void of margins, it is discontinued, or methods changed, and in some cases friends with money are appealed to to tide over a crisis. Why would a similar procedure be a safe one in case of a moral failure?

Would a man failing in business appeal to a bankrupt for help? Why not?

The man who finds himself losing ground morally needs help. What company must he seek? Can the moral bankrupt help him? If one finds he has no faith margins what should he do?

**9. Discussion.**—The object of life is happiness. Happiness and heaven are synonymous. Discuss life's margins illustrated in the two following quotations:

**I Remember.**

"I remember, I remember the house where I was born,  
The little window where the sun came peeping in at morn.  
It never came a wink too soon, or brought too long a day,  
But now I often wish the night had borne my breath away.

"I remember, I remember the fir trees, dark and high,  
I used to think their slender tops were close against the sky.  
It was a childish fancy, but now 'tis little joy,  
To know I'm further off from heaven than when I was a boy."

**Father William.**

"You are old, Father William," the young man cried,  
"The few locks that are left you are gray;  
You are hale, Father William, a hearty old man,  
Now tell me the reason, I pray."

"In the days of my youth," Father William replied,  
"I remembered that youth would fly fast;  
And abused not my health and my vigor at first,  
That I never might need them at last."

"You are old, Father William," the young man cried,  
"And pleasures with youth pass away;  
And yet you lament not the days that have gone,  
Now tell me the reason, I pray."

"In the days of my youth," Father William replied,  
"I remembered that youth could not last;  
I thought of the future, whatever I did,  
That I never might grieve for the past."

"You are old, Father William," the young man cried,  
"And life must be hastening away;  
You are cheerful, and love to converse upon death,  
Now tell me the reason, I pray."

"I am cheerful, young man," Father William replied,  
"Let the cause thy attention engage:  
In the days of my youth I remembered my God,  
And he hath not forgotten my age."

—SOUTHEY.



## LESSON X.

### Religion

1. **Faith.**—Is the highest form of success possible without faith in God? or, in other words, can a man be as successful without religion as with it? Dr. James, America's greatest psychologist, says of religion: "It becomes an essential organ of our life, performing a function which no other portion of our nature can so successfully fulfil."

Count Tolstoi, the great Russian philosopher, after passing through years of skepticism, with its undesirable results, turned his attention to religion; he says: "I began to understand that in the answers given by faith were to be found the deepest source of human wisdom, that I have no reasonable right to reject them, and that they alone solve the problems of life."

Sir Oliver Lodge, one of England's most eminent scientists, says: "The methods of science are not the only way, though they are our way, of being piloted to truth."

"Many scientific men still feel in a pugnacious mood towards theology, because of the exaggerated dogmatism which our predecessors encountered and overcame in the past. They had to struggle for freedom to find truth in their own way; but the struggle was a deplorable necessity, and has left some evil effects. And one of them is this lack of sympathy, this occasional hostility, to other more spiritual forms of truth. We cannot really and seriously suppose that truth began to arrive on this planet a few centuries ago. The pre-scientific insight of genius—of poets and prophets and saints—was of supreme value, and the access of those inspired seers to the heart of the universe was often profound."

"Through the best part of two centuries there has been a revolt from religion, led by Voltaire and other great writers of that age; but let us see to it that the revolt ceases when it has gone far enough. Let us not fall into the mistake of thinking that ours is the only way of exploring the multifarious depths of the universe, and that all others are worthless and mistaken. The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures."

2. **The Roots of Genuine Religion.**—"Genuine religion has

its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity."

It is not too much to say that religion is something that has persisted with the race. That the race has always been religious. That a normal man must be a type of the race. That religion has its dangers. As love is endangered by lust, liberty endangered by license, so is religion endangered by fanaticism. That crimes are committed in the name of every one of the virtues; grafts are committed in the name of charity; virtue is despoiled in the name of love; anarchy stalks abroad in the name of freedom; but charity, virtue, and freedom are not only desirable but indispensable after all. As a rule the worshipful element of our communities is the best element; and "dwindling into unbelief" has always been accompanied by individual and social degeneracy.

Illustrations: Israel, France, the Nephites. Persons who have been both skeptical and religious as a rule testify to the superiority of the religious state.

**3. Religion as a Condition of Success.**—If joy-getting is success, what about religion as a condition of success?

Man finds himself in the midst of sources of joy. They are beyond his creation; they are beyond the creations of his fellows. Man is full of gratitude for them. He at once yearns for an object upon which to expend his stream of spontaneous gratitude. This makes God a psychic necessity. It is impossible to be grateful to that which has no interest in us. God to us must be a conscious something, interested in us and upon whom we may rely.

Problem: Why is a sense of security essential to success?

The Spaniard came to America for gold. The French came for fish and furs, and the Pilgrims came to worship God. What do these facts indicate concerning religion as a condition of national success?

Why did France fail in her attempt to establish a godless Republic?\*

In America's Declaration of Independence the closing sentence reads thus: "And for the support of this declaration with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." We stamped our coin with the motto:

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\*Personal assignment.

"In God we trust," as a warning against the worship of Mammon, and our national anthem proclaims that the two great essentials to our national success is a just cause and a trust in God.

**4. Problems and Discussions.**—Show the inconsistency of an infidel singing America.

The first sentence carried by an electric current was expressive of religion, as a source of scientific success.

What were the words of the message and who sent it?

Would you choose to live in a churchless community? Give reasons.

If you would not choose a churchless community, why would you choose a Godless companion (chum)?

Where is religion a help against physical failure?

Dr. Maeser said: "I would rather risk my child with a rattlesnake than to put it in the care of an infidel teacher. Snakes are not sure to bite, but the skeptic instructor always poisons the soul of the pupil."

One's success is to be judged by what he does during his life, and what his life does for the world after he has passed away.

Judged by these two things, who is the most successful character that has ever lived?

Eliminate religion from the life of your greatest character and how much success would there be in that life?

Two men otherwise equal, but one religious, the other skeptical, which will yield to discouragement first? Why? In the face of temptation which will be the stronger? Why?

Of two surgeons equal in skill, one religious, the other skeptical, which would you prefer to perform a major operation and why? Which would feel the greater responsibility and why?

Of two judges equally skilled in law, equally moral and just, one prays to God for help to decide aright, the other does not. Before which would you prefer to come for a vindication of your innocence, and why?

Two girls equally beautiful, amiable, intelligent, and accomplished—one believing that all ends at the grave, the other having a testimony that life is eternal, that the marriage covenant is everlasting—you love one as well as the other, which would you take as your wife? Give reasons for your choice.

If two men were suitors of your sister, both equal physically, morally, and intellectually, one a believer in God and the hereafter, and marriage as a divine institution; the other an unbeliever in these things, which would be the more likely to be

true to her, give her the better treatment, rear the better family, and therefore be the greater success as a husband?

Many religious men are failures in spite of their religion; but do you know of one who is a failure because of his religion? Why is this true? Horace Greeley said: "Liberty cannot be established without morality, nor morality without faith."

**5. Evidence of a Creator.**—"How often might a man, after he had jumbled a set of letters, in a bag, fling them out upon the ground before they would fall into an exact poem, yea, or so much as make a good discourse in prose. And may not a little book be as easily made by chance, as this great volume of the world?—How long might a man be in sprinkling colors upon a canvas with a careless hand, before they could happen to make the exact picture of a man! And is a man easier made by chance than this picture?—How long might twenty thousand blind men, who should be sent out from the several remote parts of England, wander up and down before they would all meet upon Salisbury Plains, and fall into rank and file in the exact order of an army! And yet this is much more easily imagined, than how the innumerable blind parts of matter should rendezvous themselves into a world."—Tillotson.

**6. The Unbeliever.**—"I pity the unbeliever—one who can gaze upon the grandeur, and glory, and beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above all; from my very heart I do commiserate his condition. The unbeliever!—one whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say this is the work of chance!

"The heart of such a being is a drear and cheerless void. In him, mind—the God-like gift of intellect—is debased, destroyed; all is dark—a fearful chaotic labyrinth, rayless, cheerless, hopeless! No gleam of light from heaven penetrates the blackness of the horrible delusion; no voice from the Eternal bids the desponding heart rejoice. No fancied tones from the harps of seraphim arouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is remediless; reason is prostrate; and passion, prejudice, and superstition, have reared their temple on the ruins of his intellect.

"I pity the unbeliever. What to him is the revelation from on high but a sealed book? He sees nothing above, or around, or beneath him, that evinces the existence of a God; and he

denies—yea, while standing on the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and denies there is a God.”—Chalmers.

7. **Abram and Zimri.**—In the following poem are two noble characters. Both are strikingly ethical. One is evidently strongly religious, being moved by a sense of duty to his God as well as to his brother.

Which of them has his brother-love supplemented by the love of God?

Abram and Zimri owned a field together—  
A level field hid in a happy vale.  
They plowed it with one plow, and in the spring  
Sowed, walking side by side, the fruitful seed.  
In harvest, when the glad earth smiled with grain,  
Each carried to his home one half the sheaves,  
And stored them with much labor in his barns.  
Now Abram had a wife and seven sons,  
But Zimri dwelt alone within his house.

One night, before the sheaves were gathered in,  
As Zimri lay upon his lonely bed,  
And counted in his mind his little gains,  
He thought upon his brother Abram's lot,  
And said, "I dwell alone within my house,  
But Abram hath a wife and seven sons,  
And yet we share the harvest sheaves alike;  
He surely needeth more for life than I;  
I will arise, and gird myself, and go  
Down to the field, and add to his from mine."

So he arose, and girded up his loins,  
And went out softly to the level field.  
The moon shone out from dusky bars of clouds,  
The trees stood black against the cold blue sky,  
The branches waved, and whispered in the wind.  
So Zimri, guided by the shifting light,  
Went down the mountain path, and found the field,  
Took from his store of sheaves a generous third,  
And bore them gladly to his brother's heap,  
And then went back to sleep and happy dreams.

Now, that same night, as Abram lay in bed,  
Thinking upon his blissful state in life,  
He thought upon his brother Zimri's lot,  
And said, "He dwells within his house alone,  
He goeth forth to toil with few to help,  
He goeth home at night to a cold house,  
And hath few other friends but me and mine."  
(For these two tilled the happy vale alone);  
"While I, whom heaven hath very greatly blessed,  
Dwell happy with my wife and seven sons,



Who aid me in my toil and make it light.  
And yet we share the harvest sheaves alike.  
This surely is not pleasing unto God.  
I will arise, and gird myself, and go  
Out to the field, and borrow from my store,  
And add unto my brother Zimri's pile."

So he arose, and girded up his loins,  
And went softly down to the level field.  
The moon shone out from silver bars of clouds,  
The trees stood black against the starry sky,  
The dark leaves waved and whispered in the breeze.  
So Abram, guided by the doubtful light,  
Passed down the mountain path, and found the field,  
Took from his store of sheaves a generous third,  
And added them unto his brother's heap;  
Then he went back to sleep and happy dreams.

So the next morning with the early sun  
The brothers rose, and went out to their toil.  
And when they came to see the heavy sheaves,  
Each wondered in his heart to find his heap,  
Though he had given a third, was still the same.

Now the next night went Zimri to the field,  
Took from his store of sheaves a generous share,  
And placed them on his brother Abram's heap,  
And then lay down behind his pile to watch.  
The moon looked out from bars of silvery cloud,  
The cedars stood up black against the sky,  
The olive branches whispered in the wind.

Then Abram came down softly from his home,  
And, looking to the left and right, went on,  
Took from his ample store a generous third,  
And laid it on his brother Zimri's pile.  
Then Zimri rose, and caught him in his arms,  
And wept upon his neck, and kissed his cheek;  
And Abram saw the whole, and could not speak;  
Neither could Zimri, for their hearts were full.

—CLARENCE COOK

Which side of the question would you choose if the following were up for debate?

Resolved: That religion is the source of more joy and strength than is any other one thing.

## LESSON XI.

### Marriage

1. **A Homeless Man.**—A man without a home is worse than a man without a country. A young man who does not contemplate marriage and home making has something seriously the matter with him. Is he not a domestic coward? He is essentially a failure in one of life's great fundamentals. This deficiency may be accidental or intentional. It may be said of his subnormal condition, as Seneca said of drunkenness, that it is voluntary madness.

A man without the mating instinct is not a fair type of the race. In all nature the object of mating is posterity. They who shun the responsibility of perpetuating their kind, and providing for them, are either ashamed of their own being or are ingrates, willing to receive everything and to give nothing. They treat with disdainful contempt the divine provisions for them lawfully and legally to move the heavens through the foundations of life.

They who are unwilling to make a home are unworthy of a country. Without homes there would be no country. It would be a wilderness. They are undeserving of God. They are unworthy of brother or sister, because they are the product of the thing they are too selfish to perpetuate. That great statesman, George Q. Cannon, made no mistake when he said that old bachelors were a dangerous element in society.

These are they who desire not marriage; desire not home-making; desire not courtship; care of children; loyal, lasting love, or the feelings of parenthood; they desire not that which makes earth heaven.

### 2. **Wife, Children, and Friends.**—

When the black letter list to the gods was presented,

A list of what fate for each mortal intends,  
At the long string of ills, a kind angel relented

And slipped in three blessings, wife, children and friends.

In vain surely Pluto declared he was cheated,

For Justice divine could now compass her ends.  
The scheme of man's folly he said was defeated,

For earth became heaven with wife, children and friends.

If the stock of our bliss is in stranger's hand vested,  
 The funds ill secured oft in bankruptcy ends,  
 But the heart issues checks that are never protested,  
 When drawn on the firm of wife, children and friends.

The soldier whose deeds live immortal in story,  
 Whom duty to far distant latitude sends,  
 With transport would barter whole ages of glory  
 For one single hour with wife, children and friends.

And valor still lingers in life's glowing embers,  
 The death wounded tar who his colors defends  
 Drops a tear of regret as he dying remembers  
 How blest was his home with wife, children and friends.

Though the spice breathing gale o'er his caravan hovers  
 And round him the wealth of Arabia descends,  
 Yet the merchant remembers the woodbine that covers  
 The bower where he sat with wife, children and friends.

The day spring of youth unclouded by sorrows,  
 Alone on itself for enjoyment depends,  
 But dreary's the twilight of age if it borrows  
 No warmth from the love of wife, children and friends.

May the breath of renown ever freshen and nourish  
 The laurels that o'er his fair favorite bends;  
 O'er me wave the willow and long may it flourish  
 Bedewed by the tears of wife, children and friends.

How does the poet show a wide range of information?  
 What is the central idea of the poem?

Which expression in the poem impresses you most strongly?

**3. Far-reaching Effects of Marriage.**—Modern revelation declares that those who reject marriage curtail their possibilities through eternity, while those who accept this religio-social ordinance, and honor it through their lives, as directed by Divinity stand on the highest vantage ground in the great hereafter. In one case they become servants with no posterity; in the other, gods with endless increase.

Even Paul, behind whom the damnable doctrine of celibacy has skulked for justification and protection, declared that from God's point of view "the man is neither without the woman, neither the woman without the man in the Lord."

Show that this is a law of nature.

"The man who avoids matrimony on account of the little cares of wedded life, rivals the wisecrack who secured himself against corns by having his legs amputated."

"He who can approach the cradle of sleeping innocence without thinking that 'of such is the kingdom of heaven!' or see the fond parent hang over her child, and half retain her breath lest she should break its slumbers, without a veneration beyond all common feeling, is to be avoided in every intercourse of life, and is fit only for the shadow of darkness and the solitude of the desert."

**4. The Yearning for Home.**—"The heart of a man, with whom affection is not a name, and love a mere passion of the hour, yearns toward the quiet of a home, as toward the goal of his earthly joy and hope. And as you fasten there your thought, an indulgent, yet dreamy fancy paints the loved image that is to adorn it, and to make it sacred.

"She is there to bid you 'God speed!' and adieu, that hangs like music on your ear, as you go out to the every-day labor of life. At evening, she is there to greet you, as you come back wearied with a day's toil; and her look so full of gladness, cheats you of your fatigue; and she steals her arm around you, with a soul of welcome, that beams like sunshine on her brow and that fills your eye with tears of twin gratitude—to her and heaven.

"She is good;—her hopes live where the angels live. Her kindness and gentleness are sweetly tempered with that meekness and forbearance which are born of Faith. Trust comes into her heart as rivers come to the sea. And in the dark hours of doubt and foreboding, you rest fondly upon her buoyant faith, as the treasure of your common life; and in your holier musings, you look to that frail hand, and that gentle spirit, to lead you away from the vanities of worldly ambition, to the fulness of that joy which the good inherit."

**5. Questions.**—Why is there no such thing as single blessedness?

Is it true that for men and women to be unmarried is at best a misfortune, whether the condition be voluntary or forced through circumstances?

Why do large business firms prefer married men as employees?

Why is it true that a married man will retrieve himself oftener than an unmarried one?

Why do married persons, as a rule, live longer than single ones?

Who are the better judges of marriage as a condition of success, the married or the single?

Why do widowers usually remarry?

6. **Divorces.**—As the contemplation and consummation of marriage is most desirable and indispensable as conditions of success, so are the entertainment of thought and indulgence in acts leading to divorce, sources of tragic failures.

Why are there twice as many divorces of members of the Church married outside of the temple as there are in the same number of marriages performed in the temple?

It is truly said that the basest man on earth is one who contaminates his own wife and poisons the blood of his children. Of all failures he is the worst. These words of Horace Mann apply to him: "He deserves not the form he wears, but should be hurled back into nature's mint to come forth in some of her cruder forms. (See "Wild Oats," "Era" August, 1915.

Why has a young man no right to ever expect his bride to be purer than he?



## LESSON XII.

### Optimism

1. **Helen Keller.**—One of the greatest living examples of optimism, perhaps, is Helen Keller. Here is what she says: "Optimism is the faith that leads to achievement; nothing can be done without hope."

Who is Helen Keller and what has she accomplished?\*

2. **Cory Hanks.**—Cory Hanks, a successful student in the Brigham Young University, full of physical, intellectual, moral, and spiritual vigor, stood on the mountain looking over the valley below, teeming with beauty and life. On the right and left of him towered rugged peaks glowing in the blaze of the morning sun. Drinking in this grandeur and beauty he exclaimed, "This is a glorious world. As a part of it, my life should be glorious." It was his last look into the face of nature. An explosion of dynamite left him on the ground eyeless and handless.

You may meet him today on the train, at the hotel, in the church, in the lecture hall, and you will find him always distributing smiles, radiating hope and dispelling discouragement. He has no helping hand to extend, but he has an optimism, the lifting power of which is an hundredfold greater than that of a man of physical perfection. To him the outer sun is shut out, but the inner sun shines on, giving to him a grandeur of growth above the mediocre. When he lectures, hear him.

Problem: But for his optimism, what would Cory Hanks be?

3. **What is Optimism?**—Optimism is characteristic of not only the strongest individuals, but of the strongest races and nations. The Jew, though a hiss and a byword, a fugitive from his fatherland, exhibits a tenacity to racial existence that in and of itself is a prophecy.

American optimism is illustrated in the following lines:

"Flag of the free, hearts, hope and home,  
By Angels' hands to valor given.  
Thy stars have lit the welkin dome,  
And all thy hues were born in heaven.

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\*Assign.

"Forever float, thou standard sheet;  
Where breathes the foe but quails before us,  
With freedom's soil beneath our feet,  
And freedom's banner waving o'er us?"

It has been said that America and opportunity are synonymous.

One of the best examples of community optimism is given to the world by a people, who have been constantly singing,

"Come, come, ye saints, no toil nor labor fear,  
But with joy wend your way."

Optimism, in a sense, is unlimited. Some people are constructed on cheerful order. They are the social sunshiners. They are good natured and hopeful with little or no effort on their part. Others there are who must acquire optimism. The sources of acquisition are open to all.

Employment is a source of optimism.

Not the work itself, but the attitude toward the work determines the growth or shrinkage of optimism.

#### 4. The Daily Grind.—

My son, when you speak of the work you do, there's something to keep in mind;  
No matter how little it pleases you, don't call it "the daily grind."  
Don't tell of the tasks that you dislike, nor grumble at sorry fate—  
There never was work set to our hands that we had a right to hate;  
It isn't the work; it isn't the hire; nor toiling from sun to sun  
That counts in the eyes of them who see—it's "how is the labor done?"

As soon as you say it's a daily grind, that moment you hate your work,  
That moment the imp of indolence shows you how well you may shirk;  
That moment you lose all your good intent; that moment you ought to quit.  
For the work that you do is a friend to you while you are a friend to it.  
And once you have called it a slavish task and named it "the daily grind,"  
Your work is a snare that will catch your feet and cause you to fall behind.

My son, when you work you must finish your task; you must finish that task alone,  
And work that is done with a friendly hand will change to a stepping stone,  
Will carry you over the barring stream or out of the clinging slough  
And lead you to where you may put your hand on the work that you want to do.

It will help you along to the heights you seek, will bring you unto  
your goal—  
But when you declare it's "the daily grind" it will grind you both  
heart and soul.

—WILBUR D. NESBIT.

**5. Questions.**—In what respects is this true?

A man who does the work he loves, his life is all leisure.

How does health affect optimism, and how does optimism  
affect health?

Some men are cross in the morning till they have eaten  
breakfast. Why is this?

Why can one not expect good nature from a dyspeptic?  
Companionship is a source of optimism.

**6. The Grouch.**—Why is a grouch never invited to take a  
trip with his expenses paid?

Why do cheerful, intelligent people often have such invi-  
tations?

A young optimist rancher in Spanish Fork canyon, who  
was succeeding on a dry farm in spite of drought, frost, and  
hail, was visited by a pessimist who sought to convince the  
mountain farmer that "it was useless to buck the elements."  
The grouch enumerated the sources of failure, totaled them up  
and said, "Now, you can't hope to succeed here."

The rancher with characteristic hospitality gave the visitor  
his dinner and then gave him his orders in these words: "Git  
out and don't come back. I have fenced against breachy cows  
and discouragement."

**7. Right Thinking.**—This is one of the main sources of  
optimism. Most worry comes from inconsistent thinking.  
Every person should have more or less anxiety, but much of  
it is misplaced.

What is wrong with the individual represented in this  
poem?

**He Worried About It.**

The sun's heat will give out in ten million years more—

And he worried about it.

It will sure give out then, if it doesn't before—

And he worried about it.

It will surely give out, so the scientists said

In all scientific books he had read,

And the whole boundless universe then will be dead—

And he worried about it.

And some day the earth will fall into the sun—  
 And he worried about it—  
 Just as sure and as straight as if shot from a gun—  
 And he worried about it.  
 "When strong gravitation unbuckles her straps,  
 Just picture," he said, "what a fearful collapse!  
 It will come in a few million ages, perhaps"—  
 And he worried about it.

And the earth will become much too small for the race—  
 And he worried about it.  
 When we'll pay thirty dollars an inch for pure space—  
 And he worried about it.  
 The earth will be crowded so much, without doubt,  
 That there won't be room for one's tongue to stick out,  
 Nor room for one's thoughts to wander about—  
 And he worried about it.

And the Gulf stream will curve, and New England grow torrid—  
 And he worried about it—  
 Than was ever the climate of southernmost Florida—  
 And he worried about it.  
 Our ice crop will be knocked into small smithereens,  
 And crocodiles block up our mowing machines,  
 And we'll lose our fine crops of potatoes and beans—  
 And he worried about it.

And in less than ten thousand years, there's no doubt—  
 And he worried about it—  
 Our supply of lumber and coal will give out—  
 And he worried about it.  
 Just then the ice-age will return cold and raw,  
 Frozen men will stand stiff with arms outstretched in awe,  
 As if vainly beseeching a general thaw—  
 And he worried about it.

His wife took in washing—half a dollar a day—  
 He didn't worry about it—  
 His daughter sewed shirts, the rude grocer to pay—  
 He didn't worry about it.  
 While his wife beat her tireless rub-a-dub-dub  
 On the washboard drum of her old wooden tub,  
 He sat by the stove, and he just let her rub—  
 He didn't worry about it.

—SAM WALTER FOSS.

**8. If You Think It Is, It Is.**—What did the Savior mean when He said, "Take no thought for the morrow \* \* \* sufficient unto the day is the evil thereof."

I was made to enjoy myself and to spread happiness in the world. It is wasteful, if not wicked, to be disagreeable.

What are the chances for success for the fellow who wor-

ried about it with those of Uncle Ezra in the poem which follows?

"When you get up in the mornin'," Uncle Ezra used to say,  
 "Best be careful how you start out with your thinkin' for the day;  
 Though the sun may be shinin' just its level best for you,  
 If you start the day with whinin' you will whine with all you do;  
 If you start your thinkin' that way," Uncle Ezra would declare,  
 "And decide the day's unlucky—if you think it is, it is."

"If you start your thinkin' that way," Uncle Ezra would declare,  
 "You will be in tune for fightin' by the time you brush your hair;  
 Every bit of work you tackle will come back at you with 'Ouch!'  
 Every man you meet or talk with will decide you are a grouch.  
 And by evening you'll be certain bad luck's comin' with a whiz;  
 And it really will be comin'—if you think it is, it is."

"On the other hand," he'd chuckle, "if you get up feelin' blue,  
 Just begin by thinkin' gladness till it finds the heart of you;  
 Think you're happy—for the minute you may feel that you are not,  
 But a happy thought keeps spreadin' till it finds the proper spot.  
 O, a man don't know the power in those little thinks of his;  
 All the world will be good to him—if he thinks it is, it is."

"It depends on how you're thinkin'," Uncle Ezra used to say;  
 "You can think the light and laughter out of each and every day.  
 Or no matter if it's cloudy and a lot o' things go wrong.  
 You can think a lot o' sunshine and can think a lot o' song.  
 Just get started and keep goin' like a man that's in the biz,  
 Of believin' it's a good world—if you think it is, it is."

9. **The "Picked On" Man.**—In every school you will find the "picked on" student, and in every community will be found the man who thinks he is picked on. The student is sure the teacher doesn't give him a square deal. From his point of view the school does not distribute privileges with fairness. His conduct is watched more closely than that of the other students, and his failures are more closely watched for.

Where these conditions exist, what is the real cause?

As the picked on man sees it the bishop is down on him; the assessor discriminates against him; the water master doesn't do right; the merchants, grocers and bankers are all grafters, so he trades by mail order. He has bad neighbors on four sides of him. But he does have three friends, and they and he form a quartette; they meet frequently and sing the knocker's song with the refrain, "Everything is going wrong."

Problem: What is the best disposition to make of such characters? These characters have a negative value, what is it?

10. **It Can be Done.**—Then there is the man with the cry,



"It can't be done." He is an antique individual. One of his forefathers stood on the bank of the Hudson, when the first steamboat was launched, and cried out, "They can't start 'er." The boat went puffing and plowing up the stream and he yelled, "Be gosh, they started her, but they can't stop 'er."

Another of his ancestors wrote Darius Green as a satire on the flying machine. But the thought that "Birds can fly, why can't I?" would not die.

Sometimes the "can'ter" has an axe to grind as had old Bridger, the trapper, when he declared to the pioneers, "You can't raise corn in Utah."

### It Can be Done.

Somebody said that it couldn't be done,  
 But he, with a chuckle, replied  
 That "maybe it couldn't" but he would be one  
 Who wouldn't say so till he'd tried.  
 So he buckled right in, with the trace of a grin  
 On his face. If he worried, he hid it.  
 He started to sing as he tackled the thing  
 That couldn't be done, *and he did it.*

Somebody scoffed: "Oh, you'll never do that;  
 At least no one ever has done it."  
 But he took off his coat and took off his hat,  
 And the first thing we knew he'd begun it;  
 With a lift of his chin, and a bit of a grin,  
 Without any doubting or "quit it;"  
 He started to sing as he tackled the thing  
 That couldn't be done, *and he did it.*

There are thousands to tell you it cannot be done,  
 There are thousands to prophesy failure;  
 There are thousands to point out to you, one by one,  
 The dangers that wait to assail you;  
 But just buckle in with a bit of a grin,  
 Then take off your coat and *go to it*;  
 Just start in to sing as you tackle the thing  
 That "cannot be done," *and you'll do it.*

**11. Religion a Source of Optimism.**—Religion is the greatest source of optimism. It was the source of the optimism of our Pilgrim Fathers, the signers of the Declaration of Independence, and the Pioneers of Utah. Behind their hopes and their achievements was a "firm reliance on the protection of Divine Providence." Through religion alone does optimism reach beyond earth life. The greatest thought for man is "I am," and the other which is like unto it is, "I shall always be."

There is pessimism in the thought that "all must die," but there is infinite optimism in the promise, "though a man die, yet shall he live again."

He stood before a multitude of youths and maidens—a man aged but not old. Four score years and more of loyal life. His theme was recreation. "Have your enjoyments," he said, "not careladen, but clean, always clean. Take your mountain excursions; let self-control and the counsel of your friends be with you there, as in your work. I am a man of many years; I have had much enjoyment; I am near the hour of departure—a joyous going forth, an excursion to eternity. I shall join my friends, tried and true. Your expectations are of a good time, mine of a glorious one. Yours of a safe return, mine of permanent home, with you to follow." His voice was clear and his words rang out like bugle calls. His features were lit up by the emotions of high tide hope. The fervor of convincing earnestness was behind every sentence, but above all was that penetrating spirit of testimony which carried all before it, sweeping the soul clear of all doubts and disagreements, leaving each of us an optimist anchored to eternity. We knew we had been in the presence of greatness, humility and majesty combined; a man of God, Wilford, the Faithful, our first superintendent.

## LESSON XIII.

### Public Virtue

1. **Definition.**—Virtue is more than innocence ; it is purity plus strength. Public virtue is purity plus strength in public matters.

Public virtue is community conscience in action. It is individual conscience manifesting itself as pure patriotism. It is courage for the commonwealth.

The illustrious Henry Clay has defined it in the following eloquent words :

“But there is a sort of courage which, I frankly confess it, I do not possess,—a boldness to which I dare not aspire, a valor which I can not covet. I can not lay myself down in the way of the welfare and happiness of my country. That I can not, I have not the courage to do. I can not interpose the power with which I may be invested—a power conferred, not for my personal benefit, nor for my aggrandizement, but for my country’s good—to check her onward march to greatness and glory. I have not courage enough. I am too cowardly for that.

“I would not, I dare not, in the exercise of such a trust, lie down, and place my body across the path that leads my country to prosperity and happiness. This is a sort of courage widely different from that which a man may display in his private conduct and personal relations. Personal or private courage is totally distinct from that higher and nobler courage which prompts the patriot to offer himself a voluntary sacrifice to his country’s good.

“Apprehensions of the imputation of the want of firmness sometimes impel us to perform rash and inconsiderate acts. It is the greatest courage to be able to bear the imputation of the want of courage. But pride, vanity, egotism, so unamiable and offensive in private life, are vices which partake of the character of crimes, in the conduct of public affairs. The unfortunate victim of these passions can not see beyond the little, petty, contemptible circle of his own personal interests. All his thoughts are withdrawn from his country, and concentrated on his consistency, his firmness, himself.

“The high, the exalted, the sublime emotions of a patriot-

ism, which, soaring toward heaven, rises far above all mean, low, or selfish things, and is absorbed by one soul-transporting thought of the good and the glory of one's country, are never felt in his impenetrable bosom. That patriotism which, catching its inspirations from the immortal God, and leaving at an immeasurable distance below all lesser, groveling, personal interests and feelings, animates and prompts to deeds of self-sacrifice, of valor, of devotion, and of death itself,—that is public virtue; that is the noblest, the sublimest, of all public virtues."

## 2. Public Virtue as Related to Office and Property.—

Public virtue is evidently on the increase. A time there was when contagious diseases were smuggled, but today every citizen is an active detective against the hiding of pestilence—a kind of conduct once a sin, but now a crime against society. The careless polluter of a city's water supply was always a sinner, but now he is a criminal. Why?

Complaint of his conduct in bygone days would have been considered interference with personal liberty, but today any citizen who would not promptly report such an offense would be called a conspirer against the public health, or a coward.

More and more the line between the public welfare and individual interest is being obliterated and the individual is understanding more clearly that on the protection and progress of the whole depends his security and advancement.

No one complains that the punishment for interfering with the mail service is much greater than that of stopping a private messenger. In the one case he hurts the many; in the latter he injures but one.

Problems: Why is the chopping down of a shade tree on the public highway worse than cutting one down in a man's yard?

A thief takes from a private fish pond a string of trout. A poacher catches out of season the same number of fish from a public stream. Which one has stolen from the greater number of people?

Why should it be just and fair to fine one \$25 for petty larceny and the other \$10 for a misdemeanor?

Which is the more contemptible, the smashing of a doctor's signboard or the knocking down of a danger signal put up by a railroad company? Why?

A man shoots, or otherwise obliterates, the figures on a mile post. How many people has he injured?

Why is the penalty for setting fire to the public domain generally so severe?

Discuss this remark so often made: "I know the law is being broken but that is the officers' business, not mine."

Which side of this question would you choose if it were being debated?

Resolved, that while it is not the special duty of the citizen to search out evil and crime, it is his duty to report crime that comes to his knowledge and be willing to give evidence for the enforcement of the law.

Wherein is the man lacking in public virtue who neglects or refuses to use his franchise?

Wherein is a man who casts a dishonest vote guilty of political prostitution? Why should he never be trusted with a public office?

Wherein has the public a right to expect more of its officers than it does of a private citizen?

In what respect does a public officer not belong to himself?

Wherein is the youth who wantonly breaks the window of a public school building acting on the same principle as one who visits a blind pig?

In what are they both lacking?

He who accepts a public trust is more than a citizen. His responsibilities are greater. In him is vested the will of the many. He becomes the custodian of property privileges, and to a certain extent the progress of the community. He is the servant of the public and should be master of the situation. He must bear in mind that he comes under that great law of compensation expressed in the scripture, "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

While public virtue is generally thought of and spoken about from the patriotic point of view, wherein it manifests itself in civic or national loyalty, the church offers avenues for the exercise of ecclesiastical fidelity which results in a public virtue equal, if not superior to that of the state.

Problem: In the light of what experience does society deem it necessary to put under bonds civil officers who handle the people's money, and at the same time the same people pursue the policy of not putting their ecclesiastical officers under bonds when they are entrusted with vast revenues?

**3. Public Virtue as Related to Religion.**—This consists in loyalty to the laws of God, as enunciated by one's church.

The man who thinks of the United States as my country,



will no more deride its institutions than he would trample the flag in the mud, or dynamite the capitol at Washington. It is not **the** government, with him—it is **my** government, I in it, and it in me. I for it, and it for me. It and I are one.

The church member of high public virtue thinks of his church in the same way. He will no more speak evil of his church than he would desecrate its temples. Neither will he any more encourage adverse criticism of its principles or make light of its sacred ordinances, than he will unlock the doors of its sanctuaries and invite a modern Belshazzar to hold impious carnival there. He has a public virtue based on the sentiment, "Our Father," and in his sub-consciousness, if not in his thoughts, there abides this feeling concerning God, "I in Him, and He in me. His is mine and mine is His."

The Japanese patriot said, "You hit me in the face, hurt one spot, but you hit Japan, you hurt me all over."

The loyal church member feels without saying, "You burn my home, I build another; you kill my friend, I find another; you destroy my faith, blot out the existence of my God, and I am homeless and friendless forever."

**4. Examples.**—In the spring of the year following one of the cricket wars in the early settlement of Utah, wheat had risen to an almost fabulous price. The great call for flour to supply the demands of the rich mines of the north was draining the country of that which should be saved for seed. A humble Church member had on a strip of lowland, almost surrounded by water, raised several hundred bushels of wheat and stored it for his granary.

A train of White Pine freighters with teams, wagons, and gold came to buy the wheat. To their amazement, after telling the "Mormon" farmer they wanted it to grind into flour for the mines of Montana, they were told it was not for sale. They offered \$5 a bushel, but were calmly informed they could not have it for \$10 a bushel. They were disgusted and thought the man a business simpleton.

Other purchasers came for wheat to plant, and found that they each would be supplied with amounts ranging from five to ten bushels. With their knowledge of prices most of them bargained for a minimum number of bushels. When the time for settlement came the raiser of the wheat said, "I will take just \$2 a bushel and no more, for that is our Church price."

It was at a general Church conference. The name of a young man was presented to fill an important Church position. He was chosen because of his exemplary life, his natural fitness

for the position, and his unflinching loyalty to the Church. He was present and sat facing the congregation. A sea of hands went up in approval of the selection, and in pledge of faith, prayers and loyal support. It was the simultaneous expression of the implicit confidence of a thousand souls in him as one who would be true to them, his God, and their God.

He was conscious of lofty motive, noble desires, and the strength of at least the average man. He was also deeply sensitive that added responsibility demanded added attainments, and strength, and he solemnly said to himself, "Joseph, with the help of the Lord, I will make you a better man." Years have come and gone, and with them many changes, but that unuttered purpose has changed not. Today the humble maker of that silent resolution is by Divine calling and common consent of the people the beloved leader of modern Israel, the trusted custodian of her revenues, bonded only by his joy in duty and love of law.

## LESSON XIV.

### Care and Order Habit

1. **Important Considerations.**—Without care and order, reliability is simply out of the question. Intemperance is entitled to the claim of being the prime minister of death, but the prime cause of failure is carelessness.

The man who is careless in his ordering and selecting is doomed to failure in getting what he wants, or even what he needs. One who is careless in the care of things is self-sentenced to the junk heap whether it be called an office, a work shop, a dairy farm, or a field. He is compelled to spend more time in finding things than he does in using them.

The sign, "A place for everything and everything in its place" is a surer talisman of good luck than a hundred horse-shoes nailed over the door.

Only about one man in twenty makes a good boss for himself; the nineteen other need some one to keep them at their best. Why is this so?

Driving the wagon with a loose tire, horses with sore shoulders, using a harness with tugs tied in knots, chopping with a dull axe, plowing with a plow that won't cut a clean furrow—each points to failure.

A conglomeration of saddles, mowing machines, buggies, harnesses and axes, so mixed that in order to get any one you have to move two or more or climb over a number, are unmistakable symptoms of non-success.

Why is it doubly expensive to put off putting the binder in shape until the grain is ripe?

The one in ten men fixes things up around home in bad weather. The nine out of ten fix up things on the short order plan, like the "Arkansas traveler." Which one is success smiling on?

The time to repair a breach in a fence is the same as it would be for a broken canal.

Toggling up a break is justifiable, as it is absolutely necessary, but to go no farther than toggle is like being content with first aid with a wound when it needs special attention.

A successful ranch superintendent will set his men to making repairs on rainy days, but the man who works for himself too often goes—well where does he go? Perhaps no

one knows, but everybody knows that his premises show that he does not go to the bank to draw interest on savings or investments.

"How can I coax success into my shop?" asked a young man just starting out in business. "Keep your place tidy, do good work, and collect your bills," was the answer of one who knew.

Which of these three rules is the most valuable?

In a certain group of young men one was always chosen to negotiate for the crowd whenever a livery rig was wanted. He could always get better rates than any of the others. Why?

Give illustrations of the care and order habit affecting renting or leasing.

The care and order habit not only makes friends, but it keeps one from losing friends.

One likes to lend to a neighbor who is careful of things as to condition and place and time; the lent article will be duly put back as good or better than when lent.

The matter of care in borrowing is of sufficient moment to be made an object of Divine injunction. It is a part of the revealed code of ethics that govern the Latter-day Saints—"Return that which is borrowed." Wherein is this command a part of the Golden Rule?

Problem: Show that wheat becomes tares in a beet field, and that the staff of life is a shaft of death to the typhoid patient.

Explain this: Truth fired from hate's bow is a poisoned arrow. Truth told out of time is abortive.

Haphazard reading has its value as an accumulative process, but its constructive value is very small.

There is as wide a difference between the educative results of desultory reading and a systematic or planned course of the same length of time, as there is between the penetrative effect of an ounce of bird shot and that of a pointed bullet of the same weight, with the same amount of powder behind each.

The chief function of educational institutions, is the promotion of orderly intellectual activity.

A trained mind is one which has acquired the habit of clear thinking and lucid expression. It is an intellect resembling in its movements a good watch. There is as much difference between talking and saying something as there is between ticking and keeping time.

The care and order habit in thinking is indispensable to effective speaking or writing. They are concomitants of each other.

Persons sometimes say, "I know it, but I can't tell it." The fact is that if a thing is known right, it will tell itself, or in other words, will find expression.

One may feel more than he can tell, but as to knowing more than he can tell is very questionable. It is, however, certain that persons with careless habits of speech, much to their own failure and the grief of others, can tell more than they know.

Problem: What difference does it make to the victim whether a falsehood about him is maliciously told or carelessly related?

**2. Dress.**—The care and order habit in dress is no small asset in the business of success. In women it is called daintiness; in men, good appearance. A greasy and paint-spotted shirt may be a part of the make-up of a good appearance, while a single suspender or an unlaced shoe is a part of the make-up of the slouch.

A lady once remarked of a successful business man, "No wonder he has made good. A man who can sit and rise and walk with such ease and grace is bound to get on well."

Problem: How is a man's walk an index to his character?

**3. Propriety.**—The care and order habit supplemented with propriety makes up what is known as courtesy, without which one's chances of success are fearfully cut down. A churl can never scale the walls that surround the garden of Hesperides.\*

Telephone companies spend immense sums for the word "please," but it pays.

No one can estimate the income from the "thank you" and "call again" expressions.

Many a person knows not what the omission of those courtesies has cost him.

**4. Courtesy.**—Indiscriminate slang is the child of empty-mindedness and mental laziness. Their children are all toddlers on the lower levels. They can't climb. Why?

The care and order habit at home and abroad is time's crystalization of that beautiful lesson learned and loved in childhood,

"Little deeds of kindness,  
Little words of love,  
Make the earth an Eden,  
Like the Heaven above."

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\*Assign to individual.



Problem: Why can there be none other than brute success without the things mentioned in the first two lines?

Why can no greater success be achieved than that provided for in the last two lines?

**5. Order.**—A hotel keeper said: "I can tell whether an Indian or an educated man has been my guest by the way he leaves things in his room, better than I can tell by his color or by his signature in the register."

An eminent educator claims that the following are prophecies as to the successful young man:

1. What he does with his hat, clothes and shoes on retiring.

2. What disposition he makes of his pillows and covers on arising.

3. How his plate looks after he has finished a meal.

Problem: What is there to this doctrine?

**6. Suggestive Problems.**—What effect would it have on your love affairs if you discovered that your sweetheart had the habit of snapping at her brothers and snarling at her father?

What treatment should be meted out to a fellow who will smoke in a waiting room or car where women and children are?

It is conceded that no gentleman will smoke in the presence of a **lady** without her consent.

On these grounds where does a man place the woman who must endure his tobacco fumes?

Why is the "Don't Care" man generally poor? Always a bluffer, usually a coward, and almost always disliked?

What would you say of a man who would say, "I can and will succeed without the care and order habit?"

Conduct an examination of yourself and see where your care and order habit need mending.

## LESSON XV.

### **Recreation as a Condition of Success**

1. **Work.**—Every man to be healthy and happy must carry sufficient responsibility and must do an adequate amount of honest work. The work must be of such a character as to call forth occasionally all the effort he has. Without this he cannot grow. Human endeavor is the price of everything in the world that is worth having. The return is measured by the character and effectiveness of the endeavor. To do less than one's best is unpardonable and no man can do his best and work all of the time. There must be periods of relaxation and recreation.

If one works under high pressure there must be an occasional let-up or a break down. "A man who takes no time off for one kind of recreation or another and who keeps that anxious and conscioentious look on his face day in any day out may be on the road to heaven but he will find the sanitarium a way station." It is no credit to a man to make a success of life up to thirty-five and then be ready for the junk-pile at forty, but to live well towards one's second century takes a man big enough to live naturally and wise enough to take the necessary care and precautions to keep his muscles sound and his health toned up.

It goes without saying that a man cannot work continually and without intermission and at the same time to do high grade work without cutting short his life. "Relatively short periods of high tension work accomplish better results than long periods of low level, dawdling work. To work hard and then rest thoroughly is sound and wholesome."

Problem:

A prominent and successful business man stated publicly that he could accomplish more by working ten months out of the twelve than he could by working the twelve months.

What is your opinion of this as a general principle?

Why do the public schools adjourn three months in the year?

2. **Recreation a Necessity.**—If the object of education be complete equipment for life, we must equip for work and we must also equip for play, because play is a necessity. It is the recruiting office and also the drill sergeant of all powers of the

individual and without the cultivation and maintenance of the play spirit a man can never reach the zenith of his working capacity, therefore recreation is necessary for the attainment of the highest success.

**3. Fatigue.**—"The ideal life is not the simple life nor the strenuous life, but the efficient one." Referring to Lesson I, we are pleased to quote the statement that "there are conditions under which every individual can do the most and the best kind of work and it is his duty to ascertain those condition and to live by them." One of the prime reasons why ambitious men fail to live by these conditions is because they overwork and this results in fatigue which in turn is followed by commonplace, mediocre effort. Recreation is the great panacea for fatigue. Fatigue operates upon the body much as disease. It is destructive; it tears down. Dr. Gulick\* says that when we are tired we are not ourselves. Part of us has gone out of existence; that our personalities are built up in strata. At the bottom lies a large physical foundation, at the top lie the higher attainments of advanced society—the things that mark the cultivated and enlightened. In man patience is one of these, and modesty is another. A fine sense of justice and personal obligation belong to this list too. Now when fatigue begins to attack the individual it naturally undermines these strata first. When a man is exhausted he finds it difficult to be patient. This is not his fault; it is because fatigue has forced him back and down; his self-control is at a low ebb. The smallest annoyances are enough to make him lose his temper. If the fatigue is extreme and continuous he loses the sharpness of his distinction between right and wrong, between honesty and dishonesty. His moral sense is blunted. He degenerates from the top down so that the last thing acquired is the first thing lost, therefore bodily vigor is a great moral agent.

Then the important question is either how to avoid fatigue or how to get rid of it. Usually the best way to get rid of it is to change occupation. There can be no disadvantage in one becoming thoroughly tired after a day's work if his system is able to repair the loss so that by another day he is ready for energetic work again, but it becomes dangerous when a normal amount of rest does not do away with it, when it piles up day after day so that he comes from his work tired and returns to it equally tired. When that is the condition he is laying up a store of fatigue against a day of wrath. An athlete who is training for a long

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\*See his chapter on Fatigue—"Efficient Life."

race cannot cover the course every day; the physical cost is too great.

Problem:

A farmer meeting his neighbor one day said: "Well, I have taken my wife to the asylum." "Is that so?" "What in the world sent her crazy?" "I cannot imagine," was the reply, "she has hardly been out of the kitchen for twenty years."

What is your explanation? Statistics show that on farms there is a larger percentage of insanity among women than men. Why is this?

Webster defines recreation as "diversion for the sake of refreshment or relaxation especially after fatigue." It is just as necessary for the man on the farm who does a great deal of heavy, monotonous work as it is for the business or professional man whose work is chiefly mental.

**4. Who Needs Recreation?**—Who needs it? "Everyone from the strongest athlete down to the bed-ridden invalid needs a certain amount of recreation and muscular exercise. If one can do no more than practice deep breathing then he should do so in order to assist nature in regaining his health and strength." The man who needs physical training most is he who in his daily vocation performs much mental work, uses the mental machinery almost to the exclusion of the muscular. He should aim to secure a little muscular exercise every day. One who keeps a high pressure of steam in his mental boiler and fails to provide a safety valve in the form of exercise is in constant danger of becoming the victim of nervous prostration, sleeplessness, anaemia. The man working in the mill or the factory or the store gets muscular exercise but it is usually confined to a certain group of muscles. He consequently needs some diversion and recreation.

The common objection is "I get all the exercise I need in my daily business." This is a fallacy because business of whatever form is work. Recreation, in order to be of the greatest benefit, requires absolute freedom of the mind from business cares and the use of the body in a manner entirely different from that demanded in daily work. Every mental worker should have the steady influence of some harmless fad or sport disassociated with business or profession. None better can be suggested than some kind of pleasurable activity. This may take the form of walking, playing golf or tennis, gardening, raising chickens or going to a gymnasium. Whatever it is, seek it as a pleasant recreation. Put your heart into it and make it a hobby.

**5. The Verdict of History.**—The masters of men in all times and in every line of human endeavor have been for the most part men strong physically and men given to much physical exercise. Moses evidently was a very strong man or the anxiety and responsibility of the exodus would have worn him out and crushed him, yet "Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural forces abated." Socrates we are told surpassed all men of his day in physical endurance. Cicero had stated hours for exercise. Caesar was a skillful swordsman, a good horseman, and an expert swimmer. Ancient history shows that brain and brawn were possessed by men who are recognized as leaders among their fellows, and modern history reveals the same fact. Washington was over six feet high and weighed over two hundred pounds and was a champion wrestler and jumper. His chest girth under his arms was 44.5 inches being  $2\frac{1}{2}$  inches greater than that of John L. Sullivan in his palmiest days. Lincoln, Franklin, Webster, Beecher, Gladstone and Bismarck—all were correspondingly great in their physical make-ups, and among all men there is scarcely a finer example of this than the Prophet Joseph Smith. One who knew him wrote this: "He was six feet high, with an expansive chest and clean-cut limbs—a staunch and graceful figure, and was fond of manly sports." The general verdict of history and experience is that proper recreation adds years to one's life and life to one's years.

While the exiled and poverty-stricken Saints were encamped at Winter Quarters and other places they participated in dances and socials. Show the wisdom of this. Which is the greater problem—to provide for and look after a people during their working periods or during their hours of relaxation? Why?

Show from the history of the Latter-day Saints that they have always fostered wholesome recreation.

Much of the information in this lesson is taken from Dr. Luther Gulick's "Efficient Life," and an article by William J. Cromie published in the "Outlook" of June 27, 1914. Those who are interested in this subject are strongly urged to read both of these.

**6. Value of Games.**—"If we can only sow the right games, there will come up a crop of healthy children as sure as the sun rises. The cities will find that they can grow them as well as the country, and they will have to grow them.

\* \* \* \* \*



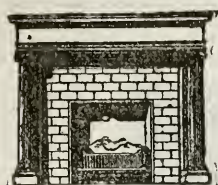
"These three influences, the crowding of the city, the loneliness of the country, and unlimited alien immigration, have had a most serious effect upon all our institutions, but nowhere is this effect more clearly shown than in the loss or lessened vogue of many of our ancient games. Never before, probably, has a nation been threatened with the loss of its play tradition. And such a loss should be almost an irreparable one. The play instinct is eternal, but the plays and games are like the sub-limited form of play which we call the fine arts, embodiments of human genius; they are the interpretations that all the ages have accumulated and handed down of the eternal spirit of play, the precious legacy of all the generations of children to the children of the present day. The loss of a nation's play tradition would be almost as serious as the loss of the tradition of oral speech or of the great legal and constitutional methods which the ages have gradually evolved. For life can no more go on without play than it can without language or without laws.

\* \* \* \* \*

"In order to do this they must reach the unathletic boy, they must reach the girl, and they must reach the grown-up. We want to bring it about that the American working man shall make not only a living but a life—that his success shall mean a little more than that he contrive to exist a certain time and die. Accordingly, we are interested not only in playgrounds in the narrow sense, but in music, drama, dancing and story-telling. And we are interested in sports that will make the play season last the whole year round—in skating, coasting and swimming, and in beaches and home gardens."—"The Playground Magazine," New York. Quoted in "Parents" Bulletin No. 1, Deseret Sunday School Union.

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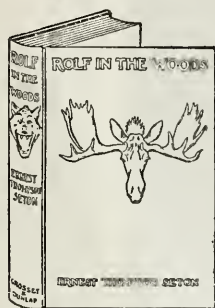
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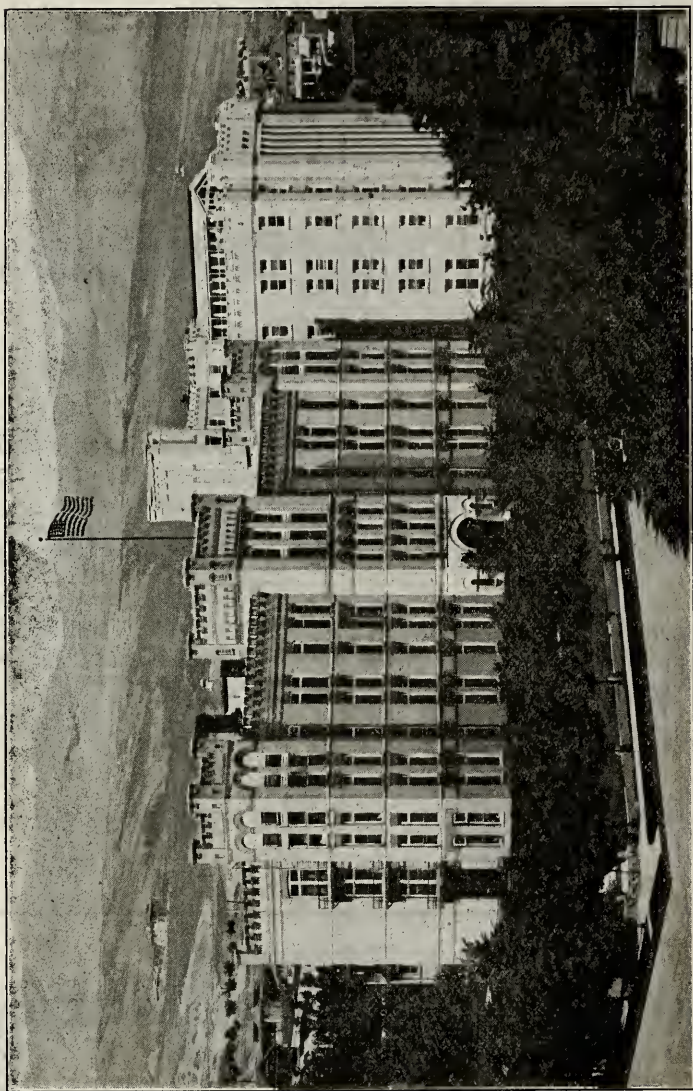
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